

# THE TEMPLE OF THE ROSY CROSS

## The Soul

*ITS POWERS, MIGRATIONS, AND TRANSMIGRATIONS*

FOURTH EDITION

REVISED AND ENLARGED

By F. B. DOWD

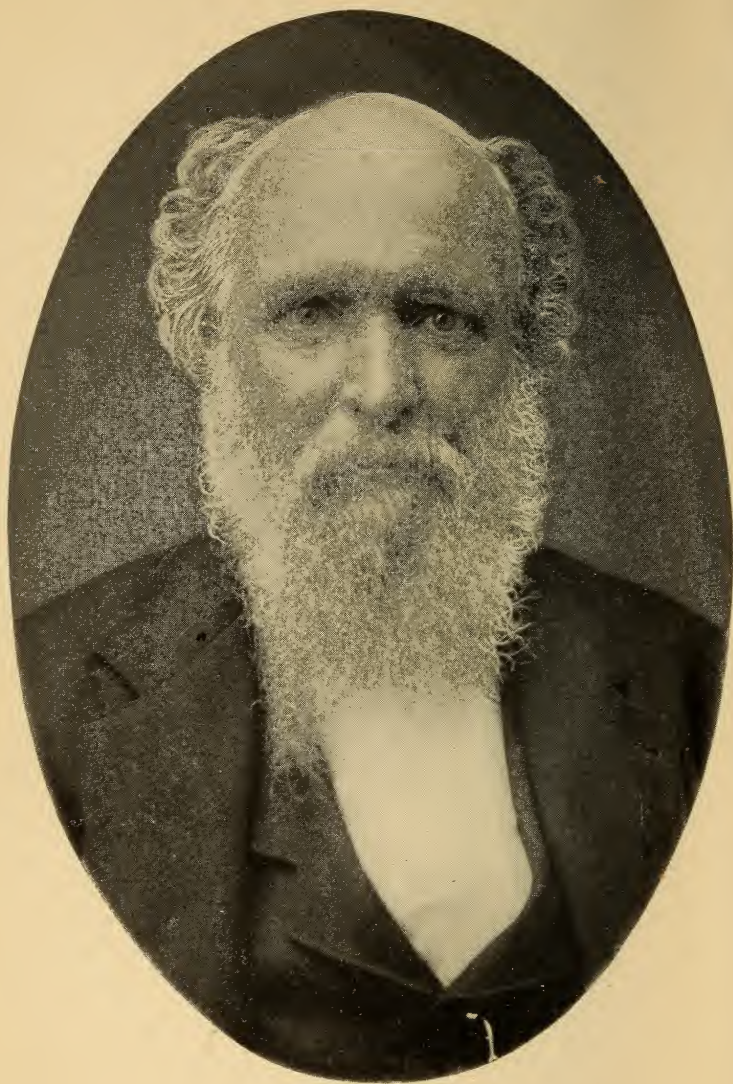
ROGERS, ARKANSAS

"For these things that appear delight us, but make the things that appear not, hard to believe ; or the things that appear not are hard to believe." -- HERMES.

1901

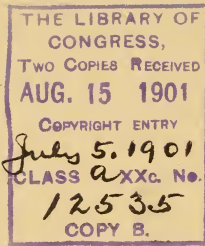
EULIAN PUBLISHING CO.

SALEM, MASSACHUSETTS



J. B. Dowd

BF1623  
.R7D7  
1901



Entered, according to Act of Congress, in the year 1901, by  
EULIAN PUBLISHING COMPANY, Salem Mass.,  
In the Office of the Librarian of Congress, at Washington, D. C.  
Entered at Stationer's Hall, London.  
*All rights reserved.*



Stanbope Press  
F. H. GILSON COMPANY  
BOSTON, U. S. A.

# Dedication.



TO

JOHN HEANEY,

OF BUCKLEY, IROQUOIS COUNTY, ILLINOIS,

HIM OF THE GREAT SOUL, LOFTY MIND, AND LOVING HEART,

"DOOR OF THE TEMPLE OF THE ROSY CROSS,"

ARE THESE PAGES MOST RESPECTFULLY AND LOVINGLY

DEDICATED, BY THE AUTHOR.





## PREFACE.

---

To provoke thought, and thus lift the world out of the rut into which it has fallen, the following pages have been written. The soul is no common or vulgar thing ; and all approximation thereto, in thought, must be transcendental. This work claims to contain the fundamental *principles of all religions* — the PHILOSOPHY OF MANHOOD, and the road leading to a TRUE LIFE and IMMORTALITY, HERE, on this poor, much abused earth. "This is a matter-of-fact age," and "the day of miracles has passed." That is, those things which unaccountably happen, which were formerly ascribed to GOD, have come a little nearer home, and are now ascribed to NATURE. What satisfaction there is in a name, especially to children ! The superstition of the past, and of the stars, narrowed down to that of "the ape" and "the mud !" Instead of the facts of observation, I have attempted those of logic and common sense. DARWIN and HUXLEY have narrowed the mind down to a contemplation of the mud ("protoplasm"), but I call you to a contemplation of man and his possibilities. *I came*, and found this beautiful earth fanned by the breath of deadly poison, which men, in the very agony of breathing, call life. *I go* ; but in going, I would

leave it a little purer for having been here. I am satisfied that man is the architect of himself, and of all conditions, from "protoplasm" up; and it has been my effort to stir him upward to the creation of things worthy of himself. This year, 1881, is the close of an epoch in the world's history. It will, indeed, be sad, if we follow in the bloody track of our forefathers *downward*. We have now an opportunity, next year, of cutting loose the shackles that chain us to the corpse of the past. Let us make the attempt.

It is not claimed that this work is *wholly* Rosicrucian. The sublime principles of this fraternity are not conveyed in this manner; but enough is given to enable the thoughtful and earnest searcher after truth to get a glimpse of the glory hidden, even now, as in the past. It is not the loud sounding bells of a sabbath morning, nor the roaring of organs and voices; neither is the high-toned oratory of the officiating priest, true worship; neither is it the *means*, however charming and gratifying, which move the infinite to the answering of prayer. Remember, "silence is strength;" noises confuses. It is "an empty sound," which silence comprehends not, or in the comprehension of it, loses it. The unwavering, persistent, incomprehensible (by us) *thought*, is the sustaining and *noiseless moving power* of the universe; and he who hath most of it is the most prayer-answering God, and in and by virtue thereof he is the greatest PRAYER.

F. B. DOWD.

## PREFACE TO ENLARGED EDITION.

---

No preface to this edition is necessary further than to say that the book since its first publication in 1882, having gone through three editions, and being now out of print and still sought after, is considered worthy of an enlarged and revised edition.

To this end many changes have been made ; not, however, in ideas, but in expression and in elaboration. By the addition of two entirely new chapters, one on HEREDITY and one on the PSYCHIC SENSES, it is hoped that the value of the work will be further enhanced.

F. B. DOWD.



# CONTENTS.

---

	PAGE
INTRODUCTION. — THE SUPERNATURAL . . . . .	II
CHAPTER I.	
PRINCIPLES OF NATURE . . . . .	27
CHAPTER II.	
NATURE AND LIFE . . . . .	34
CHAPTER III.	
THE UNNATURAL . . . . .	40
CHAPTER IV.	
HEREDITY <i>vs.</i> PROGRESS . . . . .	48
CHAPTER V.	
BODY AND SPIRIT . . . . .	55
CHAPTER VI.	
THE MIND . . . . .	67
CHAPTER VII.	
THE QUATERNARY MIND . . . . .	82
CHAPTER VIII.	
GENERATION OF MIND . . . . .	96
CHAPTER IX.	
THE IRRATIONAL MIND . . . . .	107



---

	PAGE
CHAPTER X.	
BELIEF AND HOPE . . . . .	112
CHAPTER XI.	
THE PSYCHIC SENSES . . . . .	122
CHAPTER XII.	
BELIEF AND KNOWLEDGE . . . . .	132
CHAPTER XIII.	
FAITH AND KNOWLEDGE . . . . .	140
CHAPTER XIV.	
THE SOUL . . . . .	159
CHAPTER XV.	
MIGRATION AND TRANSMIGRATION . . . . .	177
CHAPTER XVI.	
THE WILL . . . . .	201
CHAPTER XVII.	
THE VOLUNTARY AND INVOLUNTARY POWERS . . . . .	224
CHAPTER XVIII.	
WILL-CULTURE . . . . .	232
CHAPTER XIX.	
SOUL-POWERS AND SPIRITUAL GIFTS . . . . .	267
CHAPTER XX.	
SPIRITUALITY . . . . .	291
CHAPTER XXI.	
ROSICRUCIÆ, . . . . .	304

## INTRODUCTION.

---

### THE SUPERNATURAL.

IN this matter-of-fact age the existence of God is seriously questioned by the greatest thinkers. The reason is obviously in the definitions which the religious world — more especially the Christian — gives to the term. The very nature of reason precludes the idea of the existence of a *Thing* above, separate and apart from the relationship of things. Reason cannot transcend its own source. That which is seen and known as nature — it being an infinitude of objects and phenomena — is considered as sufficient. And to reason and observation it does seem so. But if we undertake an analysis of this thing we call nature, we shall find it fully as remarkable and as contradictory as to suppose a Supreme Being as its maker.

The antipathies of things show no *one* source. There seems, even to broad and deep reason, two principles at war with each other; equally so to the fool they appear. One cannot be the cause of the other — nor can they be self-adjusting and regulating. Why? Because to us — not even to our reason —

is no *thing* self-existent or self-supporting. Everything in existence is dependent upon something else.

If there is an exception to this, it *cannot be a FORM*. If we pass by things in our thought, and descend to principles, they also are dual and antagonistic.

To suppose Good to be *the* principle, and evil its mere effect, is an absurdity, for one is as real as the other; and the evil is as much the cause of good as good is the cause of evil.

We are so constituted that definitions are a necessity of all growth, intellectual as well as physical. All nature is an effort to define itself. But what is it that is defining itself in this warfare of elements — this clashing of interests? Is it not something hidden away alike from feeling or observation and reason, a something underlying both soul and mind, of which we can form no conception?

Who can define the principle in himself which feels, thinks and reasons? It is known as the EGO, the self, or the I. And even JEHOVAH defined HIMSELF as "I AM THAT I AM," and how can I speak of myself otherwise than to declare that I AM?

I cannot ascend above nor descend below, neither can I circumscribe myself; I meet myself at every turn. If I essay a definition of God, it is my own thought merely, and if I read it in a book, it is merely the thought of some other mind similar to my own.

The nature of man is to think, but no man can think *outside* of himself or beyond his nature.

To comprehend is to enclose as in a circle ; and when we have gone around ourselves and analyzed our entire being, pray, what do we know ? We know this. From the pain and pleasure of living we know of two great principles at war with each other in ourselves ; and we agree to call one GOOD and the other EVIL.

Now we have these two principles through the exercise of a power that *underlies thought or mind*, a principle that exists PRIOR to thought, viz. — SENSE.

Sense is the principle of all animate being, nay more, it is the *principle of all being and of all becoming*. Out of sense, as out of the womb, comes the power to think, viz., the mind ; which does not feel, but which estimates or judges of what affects the man. Sense is the soul and the *oversoul* of things. It is common to the worm, insect and to man. Boundless space pulsates with sense, in which worlds float like dust in a sunbeam. Sense is supernatural.

That which is made a thing when limited by forms and conditions, constitutes the soul of things, sparks of an inconceivable fire whose light is mind, physically manifesting in stars, suns and worlds, holes in the blue vault of heaven through which the supernatural looks down at us.

What is that spark which flashes from a telegraph instrument in the transmission of intelligence from place to place ? It is light and of the same nature

as thought. It flashes through space regardless of time, loaded with intelligence, life, light and heat; which warms the blood and inspires the mind.

The oceans of space are filled with sense, of which we become *sensible* by its impinging upon reservoirs within, which we term hearing, seeing, feeling, smelling and tasting, — the five senses or keys of this human telegraph instrument. And he who operates the machine, sends and receives telegrams and judges of their nature and keeps the instrument in order, is the Ego, man, who thinks, feels and knows; he who *judges nature* and essays to improve upon her methods.

The very perception of imperfection in any of nature's works fixes the mark of superiority upon the one who so perceives or thinks. The idea of improving anything carries with it the power to do so, even the power to improve the selfhood, which is the *thinking principle* itself.

*Man knows a little*: but the all knowing, all thinking, all seeing power we call GOD, man can only apprehend by the senses which are supposed to be five in number; but there are other senses of which we have never dreamed — as the unknown is beyond the known.

How small and weak is the latter compared to the former! How small the possible in comparison to the impossible! Is the SUPERNATURAL the IMPOSSIBLE? Then how great and vast it must be! It is natural to grow in knowledge, but the things



unknown are infinite — *they are all in our ignorance*. How vast it is compared to our knowledge! Is IGNORANCE THE SUPERNATURAL?

The light that flows from the sun is small compared to the limitless *darkness* that hovers around its radius. Is the DARKNESS the SUPERNATURAL?

The above is greater than the below. Is it to be wondered at that men have universally looked *up* to God? However vast nature may be there is something still above it, which, although incomprehensible, still has an existence to every thinking mind. My nature is limited by my knowledge of myself and my relationship to others. So nature is a limited thing, as my mind is my limit.

May not this nature, after all, be merely a *mental product* as is the good and evil of it? A mental product! not of one, nor even of a race, but of all minds in unison! Is all nature outside of us, or is it *within*, as a wondrous mystery hidden in our ignorance.

Is not the impossible *within us*, the same as is weakness, and ignorance, and darkness?

Education is nothing but the opening of a "door," or the lighting of a lamp in a dark place, through which things before unknown appear to us as the possible, and are very simple.

The circumstances of our lives are all within us, as the possibilities of our natures, but hidden from us in our *ignorance*, till our acts flow out as a light, showing us merely a *few* things of the many still lying back in the infinite darkness of the unexplored beyond.



The hidden is infinite. We are hidden from ourselves, and know not the wondrous powers lying back of our smallness.

Even we are astonished at the wondrous skill of this thing we call man, which is but the supernatural revealing itself to us; and why reveal itself if it is not an invitation for us to *become* something more than we now are? And where shall we find a pattern to guide us in this *becoming*, if it be not in our thoughts? Is this model of excellence to be found in the most lovely forms of matter, or in the most useful, or in the most powerful or in anything which appeals to any of our senses as something *like ourselves*: or must it be of a nature far superior to thought or feeling, a something of which the imagination has conceived as far above the possibility of attainment, of which the mind can form no image and of which nature contains no likeness? This ideal *conception* is that which elevates one above himself to the supernatural of the self, the goal of all becoming; and which is subjective rather than objective, the soul rather than the body. This ideal conception is of GOD within the soul a subjective being — not separate and apart from nature, but as the creative principle thereof, residing in all and permeating all that is. In this view the supernatural becomes comprehensible. It is the soul of nature and objects: hence GOD is objectified in his works.

He who looks for GOD as an object to worship will find many on the road to power, but he who looks for

GOD *within himself* will feel the fullness of satisfaction and power, which GOD gives to all who love the good and true.

That which is unchangeable is supernatural and eternal. In nature things are mutable. Matter may be divided till there is nothing left of it. Analyze a thing, and you have nothing left of it save a little dross. Take a chair for example. What is it? A few pieces of wood put together for use. Take it to pieces and the chair vanishes. Burn the wood and we have ashes. Melt the ashes and we have some other substances to which science gives names. But where and what is the chair? Is it a mere name? or is it a substance? It is an effect — a result of the combination of pieces of wood. If it is an effect, where and what is the cause? I answer, the chair was first *an idea conceived in the mind of some man*, and came *out* of the man, and was formed in matter for use. But the real chair is an idea, and hence it is as indestructible as man himself.

The same is true of all things that man makes. They came out of man as the light of his *intelligence* illuminates the darkness of his *ignorance*, wherein infinity exists.

Nature is matter, motion and space, but the sense of it is the supernatural. It interprets itself, as I am feebly trying to do. Each man must interpret for himself, and his interpretation will be *himself* merely, as the sense of his mind illumines the darkness within.

Space is a vacuum in which things exist *in motion* or in *sense*. It is the "OVER-SOUL," and *comprehends* or includes all. This is the supernatural. The sense of a thing gives it motion, and in motion things gestate, as in a womb, and grow, or become materialized.

At the centre of things there are no things, nor is any motion there. Perfection and stagnation exist at the centre. The centre is a vacuum, and is *the soul*.

All worlds wheel around centres, and centres are souls, and souls are GODS. In GOD ("The Over-Soul") all things are possible — in nature, where soul is a centre, the impossible exists, because here is ignorance, darkness and weakness.

"He who limits things by his narrow sense is a fool," says HARGRAVE JENNINGS, one of England's great Rosicrucians; and I say, whoever limits the possible shows his weakness and want of comprehension.

We do not know what exists in nature. We know very little, and what little we know is a damage to us, save as it shows us our weakness and the power and infinitude of the possible. To return to ideas.

We are as we think: ideas rule and govern all action and all growth. Ideas are souls — entities of all being — unchangeable and indestructible; they exist in the spirit; the atmosphere is the spirit of the earth, and in it are the souls of vegetation, having been evolved from the earth. They hover around,

and when conditions are favorable, descend according to the law of attraction and affinity, and spring up in the soil as vegetation.

It is a well known fact to the pioneers of the wilderness of northern Pennsylvania that on a newly-cleared piece of woodland when the soil is killed by burning, "fire-weeds" spring up almost as thick as the hair on an animal's back.

There is such a thing as chemical affinity ; and the earth being prepared by heat or in any other manner makes "conditions" for new or old forms of vegetation to come into existence. The earth's atmosphere is all alive with ideas — ideas of vegetables, animals and men — all waiting for favorable conditions to enable them to be born into existence.

Ideas are infinite in number and variety, corresponding to all conditions from mineral up to man. They are the soul-life and volition of matter, and they enter into matter at every point where conditions are favorable.

I hold that all forms are ideas materialized, that ideas are eternal, but forms are evanescent. The sunlight gives color to vegetation. Color is an idea, and, although the foundation of color may reside in the mineral of plants, yet we all know that the sun develops it.

A child develops in utero, but who does not know that the soul comes through the father? Matter is the mother ; spirit is the father.

In every atom of matter is a vacuum — else there



would be no attraction—for matter crowds upon vacuum and hence takes form, and vacuum is the womb of matter, into which ideas are attracted whenever moved by a magnetic current.

All life and organization are dependent upon this current, and this is dependent upon the formation of a magnet, or the union of the positive and negative, the acid and alkali, the father and mother. As spirit is the father, and as ideas (souls) come from the Father, so does spirit baptize matter, impregnating it. "God is a spirit." So the supernatural is a spirit, and will beget itself in matter whenever conditions are favorable.

Ideas, being soul, are food for souls. Hence man grows in creative and *original* power through his reception of ideas. Ideas take root in the soil of man's mind *according to its condition*, exactly as vegetation springs up in the soil of the earth. If the soil be poor the vegetation will be inferior. If the mind be low and vulgar, the ideas attracted will be inferior; but ideas of whatever grade or kind are a creative power. There is a spontaneity of mind as well as of earth. That which springs up of itself is generally weeds, but the most delicious fruits are produced by effort—culture. The higher the culture, the nearer the approximation to the supernatural.

Look you at the burrowing worm, and at the soaring eagle! Step up, slowly, laboriously, from the lowest form, step by step, to the highest form of life known on this planet—man. Do you stop here?

And because your poor sight sees no higher form will you deny its existence? Do you see intelligence graded from the snail to the loftiest intellect, and then, by your narrow sense, limit gradation of power? Behold the grass of the fields! the lilies of the valley! Then look aloft, by day or by night, at the wondrous manifestation of an intelligent power, and blush in shame at your presumption.

We grasp a little knowledge, a little of life, a little of spirit by the five senses, but the vital principles of science and of human action are only grasped by the loftiest reason. This is intuition. Are you a reasonable being, and yet limit God by denying him? If so, your reason is of the lowest order; it is destructive; it is not God-like and creative. Analyze matter in the crucible of thought — dissect all forms with the scalpel of reason, and then when you are done with your work tell me what you know. If your work has not inspired you with a love of the unknown mystery surrounding and dwelling within all things, you are an egotist. If you cavil at names you are a fool. Are you an artist? Then take your inspirations from one who works eternally, and never makes a failure. Are you a mechanic? Go study the suspension bridges the spider makes, and the comb of the honey bee, or the mechanism of a tree. I need not multiply words. Whatever you are, or whatever you aspire to be, the power is waiting for you — the patterns are spread out for your study.

The supernatural is in all, and is subservient to



our wishes. But it is our work to make conditions — these have no limit. There is no interference — you can be just what you like to be ; but growth is slow. Why hurry? Is not eternity for us? It is the hurry and worry of life that destroy power. Trouble and vexation destroy health and pleasure, and these are all there is of value.

All things are suggestive, for they are ideas ; they call us out of ourselves to revel in the infinite. Is there no suggestion that comes to you, kind reader, of the supernatural? Is there no intuitive feeling that speaks to you of immortal undying power? Do you not, in your better moods, long to drink at the fountain of life, pleasure and individuality? If not, I am sorry for you. Ideas give fullness of life and pleasure — the greater the idea, the greater fullness and power. What idea is greater than the supernatural?

We talk glibly of the laws of nature, as if they were fixed and immutable ; but they are set aside by every habit which disgraces the race. Furthermore, modern times are rife with accounts of the dead appearing to the living, and of the living appearing as the dead ; of levitation and the moving of substance without a motive power, etc. The suspension of any one law of nature proves beyond all question that all are subject to the same power, and all *may* be suspended or rendered inoperative : — take for example the following, from the "Progressive Thinker" of Nov. 10, 1900.

## WONDERFUL OCCULT POWERS.

As set forth by the Chicago *American*, William H. Mack, a young man from New York, believes that some day he will show that there is something wrong with the law of gravitation, and that the laws which now govern the attraction of the earth will have to be amended.

At present he is a living demonstration of the fact that the laws of gravitation don't always work as they are laid down in books; for Mr. Mack can make himself so heavy nobody can lift him, or he can allow himself to be lifted easily by a man of moderate strength.

He has known of the strange power he possessed ever since he was a mere child. He has exhibited it for the benefit of the greatest specialists, but none of them can give an explanation of just what the subtle power is which he possesses. Professor Virchow, of Berlin, says it is a form of nervous energy. Charcot, the great French exponent of hypnotism, declares it is a management of invisible force, whatever that may mean; and so on. But nevertheless the fact remains that Mack can regulate his weight, and also has control over his pulse.

He has traveled around the world showing his power, and in the course of his travels was in China in 1896, where he was not allowed to exhibit before the people, as he was regarded as a supernatural being. He did, however, give an exhibition before

Li Hung Chang. That shrewd diplomat said to him : " You ought to be very rich ; you have such a grip on the earth."

Mr. Mack is now in Chicago, and he gave an exhibition of his strange force at the *American* office yesterday, where he defied the strongest employé in the building to lift him from the ground if he did not so choose. In his exhibitions he simply places his finger upon the neck of the man trying to lift him, and he is glued to the earth. No amount of energy seems able to raise him, but when he does not apply this touch he is as easily lifted as an ordinary man.

Mr. Mack also has the power of transmitting his peculiar resistance to others by simply placing his hand upon the neck. He has recently come from Harvard, where he was a source of wonder and amazement to the football team, which tried mass plays upon him without avail. He defied their united strength. Three or four of the biggest men on the team tried with might and main to lift him, but failed.

Mack performs many wonderful feats, but perhaps the strangest is this : he holds a vaulting-pole in an upright position between the palms of his hands, and permits as many as can conveniently grasp the pole to do so, but their combined efforts are unable to force the pole to the ground.

Mack first discovered his unusual power when a small boy. He came home from school without a merit card, and his father was about to punish him. The small boy grasped the father by the neck and

the father's hand was stayed ; he could do nothing with the boy, and was astonished. He tried to carry the boy to the house, but was unable to lift him from the ground.

Dr. Marion L. Simms, the family physician, was called to see if he could explain the phenomenon, but after several experiments gave it up. Spiritualists thought they detected a great medium, but young Mack did not show any genius in this respect.

In 1890 the strong man went to England and submitted to tests by experiments there ; but no good explanation of how he exerted his power was obtained, and Mack still wonders why he does it and why he is so different from other men.

The definition of a pound, according to physicists, is "the pull of the earth exerted upon a small piece of platinum deposited in the Exchequer at London." To Mack this means nothing, for he can make the earth exert a greater or less amount of "pull" upon him, and the unit of the measure of the force of gravity is of no use.

On the scales he can vary his weight "working," 123 pounds, but he can also tip the beam at 800 pounds and then slowly decrease his avoirdupois to about 35 pounds below normal, and he cannot explain it any more than anybody else.

Professor Virchow, in Berlin, made a three weeks' study of Mack, and at the end of that time gave no clear explanation of the phenomena which he had studied. He gave it as his theory that it was some



form of nerve resistance ; and the consensus of the savants seems to be that it is something of that sort, but something they have never been able to discover before and are absolutely unable to account for.

Mack becomes exhausted after a little time and seems in a state of almost total collapse after performing his feats, but regains his normal poise in about a half-hour of rest, which goes to confirm the theory of it being nervous power which he uses.

For the *American*, Mack performed his usual feat of increasing and diminishing his weight. He was not feeling in the best of health, and said his "work" affected him more than usual. He proved himself to be absolute master of his weight, and could weigh about what he wished when anybody tried to lift him. One, two, three and four men made trials, but could not move him from his feet. He could be wrestled from his feet easily or toppled over and then lifted ; but when he placed his finger on the neck of one of the men, and they all touched flesh somewhere along the line, his resistance baffled all their efforts.

There seemed to several reporters who tried the experiment and watched it closely, a trick of balance. They tried similar experiments among themselves, and found that when one of their number placed his finger on the neck of another it was almost impossible to lift him ; the other trials failed, and they finally came to the conclusion there was some unusual power being manifested.

# THE TEMPLE OF THE ROSY CROSS.

---

## CHAPTER I.

### PRINCIPLES OF NATURE.

NATURE is the *manifestation* of a hidden energy which we call GOD. The principles of nature are, strictly speaking, methods or laws of action. Each thing has a nature of its own: and the nature of one thing differs entirely from the nature of other things, as the nature of a horse is unlike that of a dog, cat, bird or man. But there is a *resemblance*, and these resemblances, divergent as they are to the point of utter and complete antagonism, emanate from one universal source of energy which actuates and creates the various natures of which we are cognizant. If it were possible to *know* of the *first* manifestation of energy, it would undoubtedly be that of *inertia* — repose — silence — as a seed just planted.

*Nature is movement*; but what of that thing around which motion turns? Motion cannot exist without a *center*; which is not manifest or known except through motion. The nature of things is to **move and in motion** to change: but the nature of



inertia — which is not an object — is to be silent and draw, — wooing things to itself. Centers do not move; but, womb-like, produce *things*.

Nature *belongs to energy*: it is not an entity; but it is the property of entities. My nature belongs to me: it is my *property*, as is my coat, in which I clothe myself for my satisfaction.

I change my nature in like manner as I do my apparel, although the processes are invisible and more slowly accomplished.

Everything in existence has a nature which is nothing more nor less than the *condition in which it is*, and which, being understood, constitutes the so-called principles of nature. A principle is that which is self-existent, self-poised, eternal and immutable. An object cannot be such. Why? Because things or objects change in motion.

All the principle that exists in nature is that invisible and incomprehensible energy which thinks and forces things to be; *wherein it objectifies itself*.

Those things which *appear* to be inert, or which are called “dead matter,” are wholly dependent upon *inexorable* law, or certain *fixed rules* or methods; whereby existence is possible.

The principle of their existence — or their nature — is to lie still, and to *receive* the kneading and moulding given by a force greater than they have themselves. As an egg, under the pressure and heat of the brooding hen, lies inert, silent, breathless and expectant, so does matter — *the beginning of nature*

—lie bound and chained in the grasp of inexorable law waiting the coming of the MASTER to open the prison door and set free the captive EGO. Oh, dawn of sense! Thou rising sun of freedom's day! Whence comest thou? Who taught thee? Who gave thee the first impulse to break the law that bound thee fast — as a chick breaks through the shell which shuts out the light of another life? Oh, sense! Thou risest up and thou fallest even as does the sun, — typical of growth and decay, — the two great opposing principles of nature, which are in reality only the *movements* of one thing, — EGO.

Action and reaction, attraction and repulsion, good and evil, light and darkness, mind and matter, heat and cold: all are called principles of nature, when in fact, they are simply manifestations of the *power* that produces nature. There is a nature of life, also a nature of death, a nature of health and a nature of disease; but, in order that such natures may exist, *some one* must live and die, or enjoy and suffer.

The only way by which energy may be known is by what it does; and nature is its *first* work and the methods or ways of its doings constitute the principles thereof.

The great principle by which creation is carried on, is the mathematical principle of division, multiplication or expansion.

A unit equally divided becomes two units, but when quartered there are four units; and no matter how minute the division may be, each part is still a

unit and equal to the original unit which is lost in the division. Furthermore, the difference between the division of matter and the division of energy is as follows:—matter by division becomes less and less till nothing is left, while energy becomes *sexual* by division, and thus propagative of its kind; thereby creating, by division, new sources of energy.

The division of energy here alluded to is as follows:—one part being the energy of *giving*, while the other part is the energy of *receiving*, — “MALE and FEMALE created HE them.”

These two great principles of division and multiplication, are virtually *one*, the creative principle of GOD, motion and emotion, — called nature.

Matter is under law; but GOD is above all law. Energy is divided into two *unequal* parts, viz. — the known and the unknown. That very small part called the known is again divided into four elements, called fire, water, earth, and air; or the four kingdoms, — mineral, vegetable, animal and human; or the four points of the compass, — north, south, east and west; or the four great principles, — darkness and light, life and death; while the great *undivided and unknown* occupies the *center* of creation and is the EGO — or man.

This center I conceive to be a vacuum; because it is the opposite of matter and of motion.

It is the SOUL of man; the throne of the EGO; that principle which says, thinks, feels and knows that “I AM.” This is the dome of the Temple of the GREAT GOD.

Motion cannot exist without a vacuum around which to whirl and produce a vortex, into which spirit may rush, as into a womb, to gestate and take form.

Intelligence is synonymous with light; while ignorance is the same as darkness.

All we know of creation is *revealed* by light. Alas! How very small it is when compared to the boundless and fathomless depths of ignorance which enclose it, as the night encloses a fire-fly.

Nature is *always dual*; but GOD is ONE who has no opposite and is beyond comparison.

Man cannot exist except he rest in the bosom of that mystery whose symbol is the darkness which conceals all things — even life and light itself — and invites to sweet repose.

Nature, the first manifestation of GOD, is a wondrous mystery, containing within itself GOD and all the known and unknown things of creation: formless, yet producing forms, which, being ignorant, are made intelligent; blind, and made to see; without sense, yet made sensible: and all by reason of GOD who “is all, and in all.”

That nature *per se* is a relentless, unfeeling, remorseless power, needs no argument. It moves on, regardless of the waste of worlds, or the sacrifice of life or forms. To nature, death is the same as birth; and it creates forms but to destroy them.

Nature suffers not, neither does she enjoy. Remove sensation from nature, and it is neither good



nor evil. The earth, water, air, electricity, the sun, moon and stars, without something with which to make comparison, are all alike indifferently good or evil.

There can be no good or evil save to and for things that suffer and enjoy. This indifference corresponds to ignorance, for, out of indifferent nature comes all of life; even as knowledge springs from ignorance. And what is ignorance but the night of mind: as intelligence is the rising sun of sense. Who has explored the depths of the night of time which is behind us; or who can tell us of the extent or nature of the future, which, like a black impenetrable wall, closes us up in the tomb of a *moment* of time?

We come from the night, and to it we return, when wearied, for a *renewal* of life. We have no recollection of that which transpired when we were in the dark waters of the womb; nor are we conscious that we are even now gestating, in souls we call *our own*, from the formless spirit of brooding darkness, the smouldering or the brighter light of forms which cannot help the conscious feeling of being number ONE, the great I himself.

That is, indeed, *the* principle of nature, which the world calls GOD.

As already stated, all things are dual, and nature is both animate and inanimate, while law is that force which compels inanimate things to either cease to be or to move on to another plane of being. Law is then, both destructive and constructive, as to things that are *under* the law.

But in the evolution of humanity there is a point of growth wherein that outward force of circumstances which governs and controls the weak, becomes an *inner force*, a force of thought, reason and reflection, which guides and directs by *persuasion and counsel*, rather than by the violence of pain, which leads upward and onward to the realm of power, where *man and law* are ONE, and where pain and death are not. Is it not a fact that the external force of light causes physical eyes and sight to exist, and is it not also a fact that an *inner force* analogous to light, causes spiritual eyes and sight to exist, eyes which see principles rather than symbols, and the reason and *use* of things rather than the theatrical play of existence.

It is this inner light which suggests to man the power and privilege of choice of principles of nature and of action ; which enables him to make the most of himself.



## CHAPTER II.

## NATURE AND LIFE.

To define life, is to live: for in our efforts to define a thing or principle, we unconsciously become like that which we attack. Analysis without definition is destruction. To define life is a herculean task. Life is a manifestation of something having power to feel which resides in an organization.

All things visible are simply effects of some hidden cause — causes are always hidden. The true mode of reasoning is from effects towards causes, which, receding as we advance, we only approximate.

Life as it looks to us is an effect of causes going before, a result of organization; but to the thinker it is the cause of the organization and all that follows its movements.

We know the uses of things *we* make, but of the use of the things which God makes, we are, in the main, supremely ignorant. Of this class is the phenomena we call life. Many learned books are written and the earth is deluged with sermons whose object is to make clear this sublime mystery of life, but their contents are merely a collection of words, — a mass of conjectures falsely called revelations.

Who *knows* the quality, value and use of any form or manifestation of life? It comes and goes as does the breath, leaving little if any trace behind, — just a name or a sign that it has been here. The inspired apostle JOHN said, "In the beginning was the word," and I am of the opinion that it is also the end of the matter as well; for what matters the multiplication of names?

Life means simply, to our dull comprehension, things in motion; but to a deeper and more comprehensive sense it includes inertia. All is life. Even that which we call death is another name for our ignorance.

If we say that nature causes life, we misstate the fact; for the lives we lead, make our *natures*. We *are as we act*, and do not act naturally. The motion we call life is merely the "*becoming*" of ourselves, or the coming into recognition of the Ego, which, standing between life and death, doth regulate all motion.

The only absolute fact is that which we *feel*. All animate nature exists by reason of feeling and all the phenomena of existence leads thereto.

Mind is the sun of the Spirit, which, like the world, must needs polarize itself. At one pole are the five physical senses; at the other pole are the intellectual senses or the powers of induction and deduction.

Are not all these powers real? In their sphere they are each true; although, like heat and cold, they are opposites and war with each other.

By virtue of these five senses the earth appears as an undulating plain, with the sun rising, moving over head, and setting at night. We are always on the top of the earth, and the heavens are above.

No mode of reasoning can make us *feel* that we are half of the time underneath—or standing out sideways in space. That this is owing to our relationship to the earth I freely admit, but the knowledge we have gained through the exercise of the higher intellect sets aside the basic facts of existence, and proves them a delusion of sense. Now which is correct? May not the facts of intellect be a delusion of sense, also? There is no absoluteness in man, save his existence.

These same senses cause us to feel pleasure and pain. Is this fact a delusion of sense? These senses tell us of the up and the down; and that the reversal of ourselves is death. We instinctively love pleasure, which we call good, and elevate it as God. But we dread pain, and avoid it as the devil, which is low down and to be kept down, if possible. Reason as you will, sail around the globe, explore space and measure the stars, and then teach that there is no high and low, no good or evil, no up or down; but still *common sense* remains—as nature remains—a solemn protest against the light of the intellect as a guide to those deep and fundamental principles of existence; which to be of any value must bring pleasure instead of pain. Human analysis leads the soul to nothing; while the universal instinct warns

man of the evils of pain and death—as if creative genius has planted in man a something in which the brute shares—that causes him to dread death, and to value life.

And furthermore an instinct tells him of a nature long since forgotten, save in legend; of the unnatural state in which he now lives, or rather suffers, and of a supernatural state to which he may attain.

The instinct or common sense of atoms, impels each to remain in its place and keep silent in obedience to the law of attraction; but the soul gives intellectual wings to dull matter, enabling it to fly even as thought flies, to mingle with the source of all life and light and to find a common relationship existing from the lowest to the highest, and common sense and common things as essential as the highest.

The lowly clod is as necessary as yonder sun and the highest sense, by virtue of its greatness, recognizes the kinship of all things, — even senseless ones.

Action and reaction are the great laws of nature but inertia is as necessary as they; since the phenomena of motion could not exist were there nothing silent and still whereby to *measure* the velocity of things in motion. Now that sense which is the *nearest* to no sense (the inertia of atoms) is *common sense*, which knows nothing except what it suffers and enjoys, that is satisfied in its ignorance and bliss, which knows no future and has no aspiration, — is that sense just above blank ignorance — the sense nearest to the soul.

There is a point where motion has a beginning — a point where there is no motion — and a center around which all things move.

We know it exists ; yet the loftiest mind has not found such a center, nor have the poles of the earth been discovered. Perhaps they will be and possibly an absolute vacuum may yet be a demonstrated fact ; but at present all things are related to each other, and there is nothing absolute except the consequences of being. These are a point of the supernatural barely protruding itself above the floor of ignorance, a gleam of light escaping through impenetrable darkness, or infinite being narrowing itself down from immensity to finite proportions, — points of light, of sense and of consciousness, which grow from vacancy or mere nothing, the lowest sense, to become in time and eternity, infinite again, by escaping through ignorance and darkness. Such is life, parts of one grand homogenous whole ; which cannot be particled. It is the same in worm as in man. The little life of one thing is just as potent, and as great *for that thing*, as the greater life is for another. If the life of one thing is immortal, then all life is. But the life may be beaten out of a thing by processes, to be explained hereafter, so that it, as a thing, has no self-supporting power.

Everything is dual — “Male and female created he them,” — darkness and light, ignorance and intelligence, cold and heat, evil and good, opposites, antagonists, all go hand in hand — inseparable. There is



nothing known but has its opposite ; and one being given, the other may be found close at hand. Furthermore, the third thing, that which makes the triangle of imperfection, resides always within the two visible parts.

Two things being placed side by side are said to be in contact ; but there is always *something between* them, which prevents them from becoming one, for absolute contact is oneness. That which separates things is condition. Distance is condition. If all things were in like condition, they would fuse and blend so that all form would be lost. This third thing — that is not a thing — this something intangible and immaterial, I call the soul of things ; for by virtue of it things exist and have motion.

## CHAPTER III.

## THE UNNATURAL.

I HAVE already defined nature as action and not the actor, or as the law and not the lawgiver ; and also intimated that GOD — or, in other words, the Ego called man is, when really at the apex of intelligence and power, both the law and the law maker, — or both creator and creature. These ideas are very difficult to understand, but they are at the very foundation of all progress, since our ideas of GOD constitute the *seed* of our natures, or the *motor* of our acts. We grow to be like that which we love and of which we think the most ; and the attributes with which we, in our thoughts, clothe GOD, slowly but surely become our own. In our efforts to find truth we must start upon facts ; and the *fact*, that man is far, *very far* from being perfect in any sense of the word whatever is very patent.

There must be intelligence far superior to any of which we have knowledge. It is above us even as we are above idiocy or insanity. When, in the evolution of man, mind has reached the power of comparison, a line or standard of excellence is established *in his very nature*, above which he rises or below which he falls.

Now nature being action, it is certain that every thoughtful person will decide in his mind upon some acts or method of action which he considers to be proper, right and natural. This line is the moral standard, which separates the human from the animal kingdom, above which man seldom rises and below which the race grovels now, as it ever has, through countless ages of time.

This standard is the law of God, which every responsible person *makes for himself* by the power of his *own thought*, and which is an inexorable force, compelling everything beneath it to think, to see, to grow and to become greater, because *better*.

Thus is man a progressive being, by reason of being unnatural; for, if it were possible for man to act in perfect harmony with *all the forces* both without and within, he could not improve himself, nor anything of his surroundings.

It is by reason of man's perception of *imperfection* that the idea of improvement finds place in the human mind. It is the pain of an empty stomach which makes food pleasant; and man, having had a *taste* of pleasure, has become *insane* with the lust of owning the whole world, and even woman herself, although she is his mother.

Above, below and around us is a black night, in which we are, in the main, hidden from ourselves. The dark future conceals from our poor eyes the consequences, which, demon-like, leap out with our every act, to curse or to bless us.

In our ignorance of the future we get an imaginative idea of some great good to be derived from doing some certain thing. Immediately we set about it; and, being led captive by the object in view, regardless of heat and cold, hunger or thirst, pain or pleasure, we rush along till exhausted.

Exhaustion is disease. IT IS UNNATURAL! All disease is unnatural. It comes from action,—the action of a FREE WILL. That man has become the most unnatural being in existence, is caused not only by his freedom of action, but by his greater range of action, his greater power of thought, invention, and imagination.

If nature be considered indifferent, man antagonizes it in every particular. He is a being of thought, judgment, memory, imagination, craft, love and will. Pride and ambition are his ruling traits.

Many there be who claim that all things are natural; that there is no transcending nature; that man cannot violate or go contrary to nature's laws. The inevitable conclusion derived from the foregoing is, that man is a mere machine, moving only as he is moved upon; that there is no such thing as volition: no high, no low, no merit or demerit, no good, no evil. Such conclusions must be false. Why? Because it is contrary to experience, and every-day *facts* of existence. By virtue of our organization, and by virtue of the conditions of our very being, there exists the high and low, the above and below, etc., and any conclusions of logic, which set these mundane facts aside, are based on false premises.

What a demon, nature or God must be, to hold us responsible for the violation of laws, when we have no power to help ourselves. But, they assert further, that there is no violation of law ; that nature's laws *cannot* be broken. I simply ask, do we not suffer for the violence we do to ourselves ? Most assuredly. Then why does nature, or GOD, NECESSITY, or FATE make us suffer for doing that which we cannot help doing ?

Man is of necessity a law maker, and, in his ignorance, *cannot conform* to nature's laws. To conform to nature would be to revolve in an eternal circle ; but man, in striving for the new, breaks through the circle of ignorance and indifference, and gets hurt in so doing. Thus he becomes diseased by his own act.

I freely admit that he cannot help violating the law on account of ignorance, since his whole being is action, but each act or violation is a *creation*, and is more pleasing to man because it is his own. And furthermore, the ignorance we complain of is *in ourselves*, and not in surroundings. Thus we compel ourselves to act ; each act creates light, and light is the object of our existence. Evil is our teacher. It is wisely ordered that we should suffer ; for that increases action or light, to which we are responsible, and by which all are judged. We are nature, necessity, or fate.

"Whatever is, is right !" No, indeed ; the reverse is nearer the truth. There is nothing true to its con-



dition ; if things were true and right, there would be no need of improvement, and no possible room for it. There would be no foreshadowing of a better state of things : no aspirations, no longings, no heart-aches, no weariness of soul. There is little of right and truth in all things ; just enough to give us a taste of the good, and make us dissatisfied with our present condition, and spur us on to effort to better it.

No man can climb who is at the top of the ladder. Truth and right are far, very far, above us, but we get flashes and gleams of the glory occasionally, which show us where we stand on the ladder. Hideous, weird, fantastic shapes glare out of the darkness beneath, but above us is light, truth, knowledge, love, glory, harmony. Nature is harmony, but the unnatural is discord.

Man is unnatural because he makes himself *less* than nature. He pretends to love nature, but in reality he despises it. We are creatures of art. We are made up mainly of hereditary and acquired habits. These have become a second nature, which we admire. This second nature I call the unnatural. True, nature keeps along with us in our downward course, and fights manfully against disease ; restoring us in sleep, and adapting itself to our vices and crimes.

It is our *voluntary* powers which ruin us, but it is the *involuntary* which give us what little health we have. When we forget ourselves in sweet sleep, nature asserts itself ; and even then the abnormal habits of our daily lives prevent her work. There is

very little *indifferent* sleep. We are too intense ; the intensity of the day disturbs the night. We cannot forget that which we love : our daily avocations, our graspings, our hoarding up, our over-reaching of each other : these haunt us in our sleep. Nature must play second. Our natural habits we are ashamed of, and hide them away as we cover our nakedness. We take no lesson even from innocent childhood — glimpses of the kingdom of glory — but our earliest recollections are pointings of the finger of shame.

To be dignified is the glory of civilization. To suppress natural laughter, and smile instead, is grand ; to “put the best side out,” and to conceal the natural ; to pretend to be greater, or better than we are ; to think more of our looks, walk, manners, clothing, and the wealth of which we have robbed the poor, — this is civilization. To turn away from one poorly clad, not deigning an answer to a civil question ; to look coldly in the eye of a stranger, without speaking when accosted, because you have not been *introduced* : this is dignity ; this is fashionable. To bow down to kings, popes, priests, and the nobility ; to shout and hurrah when they show themselves ; to toil to support them in their pomp and idleness ; to march in serried columns to deadly strife with each other ; to murder each other without enmity — this it is to be civilized.

The earth is drenched with human gore, and her fair fields are rich with the bone-dust of humanity. The glory of one nation is the destruction of another.

What for? To perpetuate the damnable and unnatural idea that some men are better than others; that some were made to rule while others were made to serve. Man has made this earth one vast pandemonium—a cesspool, out of which come malarial vapors and malarial beings, distorted in body, deformed in mind, dwarfed in spirit.

Look at the diabolical crimes—the fiendish actions of men, the wrong and outrage—at the deadly diseases constantly on the increase in type and malignancy—and then say, if you can, that these things are natural. I cannot. Alas! how we degrade nature or God in the bare idea. Not willing to acknowledge the responsibility that belongs to him, he, ADAM-like, hides his nakedness behind the fig leaves, and ascribes to fate, nature, chance or necessity the actions of which he is ashamed.

“Forced into the world, forced through it, and forced out again,” he is taught that an innocent one will bear the blame, suffer the penalty, and take all the responsibility of his actions; while at the same time he is groaning under adversity, and suffering from disease resulting from his own acts, which he might have avoided with a little knowledge and self-control.

The natural and the unnatural go hand in hand, as matter and sense, body and mind, the voluntary and involuntary, ignorance and knowledge—the same as the opposite poles of a magnet.

Matter and mind are the two poles of an invisible

---

magnet. Mind is no more a result of matter than matter is a result of mind. They both exist, and are mutually dependent, not upon each other, but upon the force residing between. In the magnet — the MAGIC MIRROR — we glimpse the SUPERNATURAL, NATURE, INERTIA, INDIFFERENCE, as an IMAGE of the real reversed. For in this whirl of atoms and worlds, and the awful saturnalia of human passions, the real does not appear on the surface; hence far beneath the scum of civilization lies the mirror all befogged, and obscured from all eyes save those of the spirit. And even the spirit cannot perceive the real, except as an image or symbol — thrown by perpetual motion upon the mirror of the mind. Nature works in and through this outward show, but GOD is above and comprehends all. The real nature of man is covered with filthy rags — with which he has clothed himself.

## CHAPTER IV.

HEREDITY *vs.* PROGRESS.

THE past is a fearful burden which the present is compelled to carry.

The memory of past follies, failures, and weaknesses, prevents our rising to the full altitude of our power "to take the tide of fortune" at the moment when it offers success. In great and trying emergencies man loses sight of himself and the past, and, surprising himself, is truly great. It is the knowledge — or supposed facts — of the past which retards progress. Ideas of heredity leave us little hope. We argue that our ancestors have made us what we are, and therefore they and they *only* are to blame for our sins. Heredity makes mere machines of us or, as PAUL says, "pots, some made to honor and some made to dishonor."

The conclusion is self-evident that if a creator be admitted or assumed (other than the creature) the maker must take upon himself the entire responsibility for that which he makes, and it is upon this ground that fault-finding, blame or curses are predicated.

A beginning establishes an end — a first proves a



last — a highest establishes the lowest — a personal GOD makes a personal DEVIL possible. This assumption is the foundation of thrones, crowns, caste, *hereditary* rights, "blue blood," etc. to the end of slavery.

The right to blame or to curse others for what they do, inheres in an unwarranted and *false assumption of superiority*. Of course the "right of way" belongs to the FIRST, and the right to make the law and to judge another, also belongs to the maker; for, indeed, who can be so capable of judging of a machine as the constructor of it. (

But the judgment, taking the form of an *uttered curse* from the creative lips of JEHOVAH sounds curious and ominous to me and to the world. This *first* curse is the beginning of heredity. It has reverberated from sun to sun, from pole to pole, from center to circumference in worlds and atoms, throughout the vast cycles of time, till the grass and even the very fruits and flowers of the earth have become tinctured with its poisonous and malign influence and even man comes into existence, a *living, howling curse*. It *ferments* in his blood and, boiling over, froths on his lips, or, descending in lust, is transmitted to posterity.

The wail of a new born babe — the first sound it makes — is a *protest* against the hereditary burden it senses, and which grows in time into violence and crime, — the curse materialized.

*Ideas* are hereditary, as well as disease, insanity, flesh and blood.

Everything which obstructs progress shortens human life and limits power, — as false ideas, disease, inharmony, violation of *one's own sense of justice and right*. All these and more are hereditary and the mainspring and foundation of *material action*, upon which foundation we build *ourselves* into a *temple* of the living GOD, or *hovels* in which vermin crawl and hiss.

The *belief* in a creator who uttered *the first curse*, is a hereditary poison which destroys freedom and even the soul itself. Besides it furnishes an excuse for men to curse; for that which GOD does, every "GOD-LIKE" person should at least try to do.

Furthermore, JUSTICE and MERCY are the highest attributes of the spirit, and any false or low estimate which man may conceive of these powers, is sure to debase his nature and disease him physically.

The concept of GOD's justice as set forth in the legend of the creation and the fall of man, is a conception unworthy of a savage, though it has been accepted in its literal aspect as absolute truth, and worshiped from time immemorial, until it has become the soul of individuals, families and governments.

Possibly ADAM and EVE deserved punishment for disobedience; but the serpent had disobeyed no command and had been guilty of nothing but *speaking the truth*.

GOD had made the serpent, had given him that "subtile" nature which belongs to intelligence and had placed *no restrictions* upon his use of the same;

and then to punish him *without mercy*, for using the powers HE had given him in imparting to poor *stupid EVE the truth which GOD withheld*, is certainly a strange sort of justice.

The hereditary descent of such ideas of the highest and most ennobling attributes of the human soul must account for the lost and degraded condition in which man to-day is.

The truth of heredity no one can deny. It is the anchor of progress. It is the almost insurmountable barrier between man and the abode of the GODS.

It is the Karma of the Buddhistic cult : without it forms would cease to be. The curse exists in nature ; but in all fairness, let us give the great mind who originated the legend of Genesis, the credit of honesty and candor, as well as power of thought. He never supposed that any thoughtful person would take literally, that which common sense and nature demonstrate as impossible. Who has heard GOD, and who has seen HIM at any time ?

There are two classes of facts, — those which are known and those which are unknown : those of the senses and those of the intellect, and these antagonize each other while truth resides *in* and between them, — the soul thereof ; as heredity on one hand, progress on the other, with GOD represented by man, *between, for* whom and *by* whom they are made.

Were it not for his will, man would not be here. *He loves and wills to exist.* The ancient writer of Genesis called this LOVE and WILL, "THE ELOHIM ;"

which, when literally considered and allegorically written about, became objectified, personified and called GOD ; and as such, hereditarily transmitted, it becomes the foundation of theology.

MOSES, when codifying the laws of nature, represents GOD as declaring to the Jews, — “ I the Lord, thy GOD, am a JEALOUS GOD ; visiting the iniquities of the fathers upon the *children to the third and fourth generation* of those who *hate me*.”

Taken literally, we behold jealousy and injustice exalted and personified as GOD ; but when taken in its spiritual significance, it has the following meaning. Love, the highest attribute of the spiritual nature of man, the warmth and *life of his blood*, and the ruler and giver of all his pleasure, should be the only *actuating principle* of his life, should be kept pure, simple and clean in thought, and should not be *inflamed* by images or lustful pictures in the mind, as idols to be looked at or served ; for thereby *lust* would become the ruling force, another GOD, of violence, which by fermentation in the blood would produce jealousy ; in which “the blood runs cold” with hate, and diseases, which take hold on death, and are not cured “to the third or fourth generation.”

JEALOUSY is inflamed or lustful love, which engenders hate and crime and produces *syphilis* and all manner of diseases hard to cure. It is a fact, though scarcely known, that the ancient Jews were *sex worshippers* ; ST. JOHN corroborates this by saying,



"God is love," and ISAIAH exclaims, — "our God is a *consuming fire*," — *sexual fire* — *burning lust*.

In those times all peoples were sex worshipers, and resorted to all manner of *methods* of excitement, debaucheries or excesses, which were called worship or serving ; and MOSES, seeing the evil of it, enacted laws to preserve cleanliness, purity, simplicity, *oneness*, wholeness, or Holiness or *one method* of worship, for the sole and only purpose of preventing disease.

"God is love," love is law, *method*, *order*, ONENESS. The only way through the meshes of Karma and the only remedy for hereditary ills, is in the EGO itself, the prime actor and representative of GOD in these bodies. Things are more than they appear to be. We are hidden from ourselves and the great truth of heredity is covered up in the *individual himself*. Being made conscious of failures and wrong actions, we are ashamed of ourselves and immediately find excuses behind which to hide. The blame of another for our acts or misfortunes shows our shame and infernal egotism. The search for external causation is prompted by our attempts to escape the pain of self condemnation. We know that we act ; and that we suffer and enjoy by reason thereof. What I am to-day, my thoughts and acts in this life and other stages of existence, have made me.

Memory carries my past life along with me in so far as it is able to do so. It is thus stored up for reflection, to become the material of which my body is



made. But, when memory fails to *connect* me with other lives I have lived, and I find myself in possession of a body fresh from my mother, a body of which I know nothing, and *over which I have no power though confined within it and compelled to learn to use it*, I know by this that I am *not the body*, but am separate from it; yet I am compelled to inhabit this body, to take it up slowly and laboriously atom by atom and to learn to use it and *make it my own*.

What is this body but *dead memories* of past events, a *reminder* of what I have formerly been and done? Acts follow us through our parents, taking nothing but an outer gloss or appearance from them; but our club feet, hunch backs, insanity and diseases are our own.

Accept them. Be not ashamed. "TRY" to do better.

## CHAPTER V.

## BODY AND SPIRIT.

MAN is the ultimate, or fruit of the tree of life. The lower orders of animate creatures may be termed the roots, trunk, branches, leaves, etc., — but man is the fruit. Some say, “he is an epitome of the universe.” This is a mistaken idea. Men differ one from another as the lower animals differ, or the various orders of vegetables. The apple is a species of fruit, but there are many *varieties* of apples. However much men may differ in looks, form, manners and disposition, there is one peculiarity noticeable in all, viz., the correspondence to the lower orders. We all resemble, more or less, some variety of the lower orders; and the less the resemblance the further is the removal therefrom. Some have the tiger, lion, vulture, hawk, eagle, sheep, goat, cat, lynx, ox, owl, serpent, various kinds of fishes, etc., etc., “*ad infinitum*,” predominating. Some by their build and motions show that they have just come up out of the water — or, possibly, may be going back into it. Man is an epitome of those *elements through which he has been evolved*. We carry something of what we have been, along with us, viz., the spirit.

And some, having evolved upward through certain elements, are an *epitome of those* elements, but not of others. Elements are many; but power is not based in elements, neither can immortality be predicated therein.

Animals are but vegetables cut loose at the roots; man differs from them only in degree. He has all that they have, and a little more, generally, in some directions; but some animals are nearer human than some men. According to Darwin, man has descended from the ape. According to my understanding there is as much logic in saying that the ape is a degenerated man. "It is a poor rule that won't work both ways." If man ascends he also descends.

We make distinctions, in our ignorance, of principles, which, in reality, do not exist. If an animal can evolve into a man, a man may retrograde into an animal. Progression is no more a law than retrogression. If man ever had a beginning, he certainly must have an end, no matter how long it may be delayed. If he progress eternally, he certainly cannot always remain man. Progress means change, growth to better conditions, *and conditions change the form* and nature. If man never had a beginning, he can never have an end. But, suppose this idea to be true, and progression without retrogression to be the law of being, is it not a little strange that man is no higher in the scale of being after having been eternally progressing? Remember, the eternity of the past is the same as that of the future. Why is

he no greater, if he has always existed and been always growing? If he is merely an infant on this earth, is it logical to conclude that he will remain the same and still keep on growing eternally?

The distinctions we make between things are merely arbitrary. Life is one. Man has no more right to immortality than the brute. Man, in his pride and egotism, claims for himself a special creation and existence after death, but denies it to the brute. This is not a logical deduction. Man is a name merely that we give to a manifestation of life to distinguish it from other manifestations. We make distinctions to which we give names, which are very satisfactory to most men. Names are very satisfactory to children, but he who seeks for principles, cares little for names. But in order to convey ideas, and to be understood, and to distinguish one thing from another, names are important.

"Man," then, is the name given to the highest type of life we are acquainted with on this earth, and the term body is applied to the visible part. But the real man is an idea — as much so as that represented by any piece of mechanism.

There can be only one *principle* in existence. The moment you admit two, one bounds and limits the other. Very suggestive of the positive and negative poles of a magnet. Laying all speculation aside, we do not know what "infinity" is, more than we know what man or anything else is. If we should, at some time, discover what it is, it would, after all, be only

another *name* added to our vocabulary. I cannot find a name for "*her who is nameless*," that third thing — the MOTHER OF POWER and WEAKNESS, of GOD and of nature. The loftiest thought cannot go beyond the realm of things, for thought belongs to things. The most fertile imagination cannot find a field that does not exist, in which to revel.

The insane is as real as the sane, although *we* may not think it desirable or healthy. Perhaps there are some who love insanity. Who shall say that the dividing line between sanity and insanity is a fiction? That dividing line — that neutral ground, is the body — matter.

Science is unable to tell us of *all* the substances that compose the human form. There is something which escapes the closest analysis, or the most subtle and searching thought. The scalpel fails to find the spirit; so science fails to find aught but the dross of these bodies. There is a something hidden away in matter that holds each atom in its place; aye! and gives form to all atoms — which is master, and yet a prisoner; lord, but yet a servant. There is a something in matter lying latent which is not heat nor flame, but which, when let loose, produces heat, flame and combustion.

It is the "Fire" the ancient Magi worshiped. It is not magnetism, nor the astral fluid, neither is it light, nor electricity; for these are but *effects* of its freedom. There is a spark lying dormant in matter, which, when aroused by friction, decomposes all



forms. If set in motion gently and by degrees, it refines matter and causes growth, attracting and repelling matter. If struck out by violence, it produces conflagrations and destruction. Worlds are sustained and destroyed by this spark of fire. It is a useful servant to man, but when it gets beyond his control it is a cruel and remorseless master. THIS FIRE IS THE SPIRIT.

It is in all things, and is the life thereof. In fact, things are but forms of spirit condensed. Life is a liberation of spirit. All matter evolves from itself an aura, peculiar to its condition. This aura is produced by the gentle motion of things, in growth and in death. All atoms are in motion, for spirit is ceaselessly active.

Swedenborg says there is a *sphere* belonging to and surrounding all things. It is more perceptible in some things than in others. Baron Reichenbach instituted a series of experiments with various metals and stones which he submitted to sensitive persons in a darkened chamber, and has written a work in which he claims the same thing as true, so far as tested by him. This aura I term spirit, or a result of the action of that hidden fire, which has been worshiped in ancient days as GOD, in honor of which the eternal altar-fires were kept burning, and men bowed down to the sun and worshiped Him as the most perfect symbol of fire, or GOD.

All matter is undergoing change, and this change is growth, and growth is life, and life is the freeing

of fire or spirit. All matter is in a state of combustion ; some forms slowly, others with great intensity. This combustion may not be perceptible to our dull senses, but that only proves our blindness. Growth is the throwing off effete matter and taking on new. This is exactly the case with violent combustion. A burning pile throws off heat, smoke and flame, and draws to itself the atmosphere, which, rushing in, combines to increase the conflagration. This rushing in is but the baptism of matter with fire, which cannot exist without that influx.

The body may be likened to a furnace : it must be fed with fuel ; and the atmosphere must meet that fuel in the system, or no fire is kindled and no heat generated. The lungs are the bellows which fan the fires of life. The pores of the body are escape pipes.

The atmosphere is the aura or spirit of the earth, and all things on the earth live by inhaling it. Thus it may be seen that the spirit of one thing may support another. Spirit absorbs spirit by combination, the same as fire absorbs the atmosphere.

The body may be likened to a horse-shoe magnet, or a combination of them. The legs are suggestive of one ; the arms of another. We are, in fact, a combination of magnetic motors — or, possibly, a galvanic pile. May not our food furnish the alkali, the atmosphere the acid, the union of which sets free the spirit (fire) of food, causing motion, heat, combustion, growth and life? May not the liver correspond to

the zinc, and the lungs to the copper plates of a battery? Connected by acids and alkalis in the system, a current is evolved, which dissolves and decomposes food as fire does wood. The fire thus set free from food becomes the aura (spirit) of the organism in which it was set free. Thus our spirits are made up in part from that which we eat. There can be no combustion without the union of matter and atmosphere. That union is the fusion or blending of all forms into one, and that one is formless, viz., fire or spirit.

Power resides in the formless. In the imponderables there is freedom, and without freedom there is no power manifested. To a spirit in bondage there is the darkness of matter, but a spirit set free is living light, an immortal fire, which consumes matter as the light of a lamp consumes oil. GOD IS FIRE, for "GOD IS A SPIRIT, and they who worship Him must worship in *spirit* and in truth."

Matter is but fire that is quenched. All it needs is baptizing with a spark from GOD, and it begins to burn and glow with life as embers in a furnace glow with light. There is not an atom in the body that is not vibrating with the electric or magnetic fires which animate all things. It is, indeed, burning with a lurid and weird intensity truly amazing. And we might behold the grand and sublime spectacle if it were not for the obtuseness of our dull and materialistic senses. If once beheld, we would no longer wonder at the vast amount of fuel required daily to support this ethereal flame called life.

The light emitted by these walking furnaces — these torches, these living machines — varies in intensity and volume, according to the nature and quality of the matter in combustion. Some lights are electric, radiating far and near ; so it is with some men. Others, again, are small, and emit a soft, mild light. Others, again, give out only a spark ; but most bodies are so undeveloped that the fires of life smoulder, and emit nothing but a fitful gleam now and then, amid vast volumes of smoke.

This light emitted by all living beings — nay, by all things mundane and supermundane — *is the spirit*. It is the spirit of matter in combustion which constitutes the aura of plants, animals and men. The laws of combustion are the laws of the universe, and they are the laws of magnetism, — action and reaction, attraction and repulsion, an outgoing and incoming current — this is all.

Hang a gold coin on the positive pole of a galvanic battery in a solution, and a piece of brass or copper on the negative pole in the solution, but not in contact with the coin, and the result is, the positive galvanic current dissolves the gold and carries it over to the negative, where it is deposited upon the piece of brass. Electro-magnetic physicians know that they can *increase* the vital powers of any portion of the system by the application of the negative electrode thereto ; and that they can *reduce* the action of any part by the application of the positive.

Thus it is demonstrated that matter is dissolved



and carried from one part of the system to another, where it may be deposited, or even carried out of the body. Now, we know that the female principle is the productive, or the principle wherein matter is combined into forms of life, and that the masculine is the principle from which such life or matter comes in solution, as the gold from the positive electrode.

Every human being is a magnet, which evolves a positive force from itself, which dissolves and appropriates to the body material of various kinds from food, and conveys it to renew the decaying tissues, while it also repels and eliminates that which is devitalized.

But the negative principle or force is not evolutionary but receptive, in which the positive deposits its burden of spirit. Thus is the body constantly renewed by a process little thought of, viz. : that of impregnation and gestation. All motion is magnetic ; and this is only another name given to the manifestation of fire — *combustion*. All things are in a state of combustion — some gently : this is growth and progress ; others with intensity, as a conflagration, in which the body is reduced to ashes, and the life of it back “to God who gave it.”

If attraction overbalance repulsion there is a slow combustion, a smouldering of the fire, in which other forms of matter appear (charcoal for instance). This is exactly the case with nature ; the half-extinguished fires of life preserve the form for a space of time. But notice the slow and certain change of form from



infancy to old age, showing that repulsion is master after all. If repulsion over-balance attraction there is a rapid conflagration, and forms of matter disappear in smoke, vapor, heat and flame, *to nothing* — “not even to the blue sky.”

It is to attraction that childhood owes its ruby cheeks and lips, and its exuberance of life. The immortal fires sparkle in its eye, and glow in its soft and rounded flesh through which it shines, ere SHAME has come to crimson the cheek and brow with a more lurid light, with a more intense combustion, in which the forms of youth change rapidly.

To repulsion we owe the lustreless eye, pallid cheek, the gray hairs and wrinkles of age ; aye ! the death of the body comes through excess of repulsion. A proper balance is a marriage of these forces, in which more things are generated than has yet been dreamed of.

The aura or spirit obeys the same laws. The positive is the seminal principle, which combines with the negative, thus forming new blood, new tissue, new vigor.

Violent combustion is destructive to forms of matter, but the compounds resulting therefrom are of incalculable value to mankind. The ashes of wood are a compound resulting from combustion, but how much of its chemical properties come from that invisible fire or spirit which resides in a negative state in the air we breathe and burn, is not known.

The body is condensed aura or spirit, which liber-

ated by motion, flows around it as light flows from a candle, passing out positive and returning negative. The condition of the matter (body) in combustion determines the brilliancy and power of the light.

Of the constituent elements of the body, science says there are many, and goes on to name them. But, gentlemen, with all respect for your knowledge, your analyses and tests, your acids and crucibles, I must say I question your conclusions. Why? Because a dead body is not the same as a living one. The moment it is dead it is in another *condition*; the elements are changed and continue to change till there is nothing left of them. Analyze a dead bone, (you cannot analyze a live one), and you get compounds to which you give names; but names prove nothing. In your crucible, retort and receiver the spirit of the universe is adding itself to your work; *in fact, it is doing the work itself*. You do not know how much of your own spirit enters into combination with the elements you are manipulating. Then why such a parade of knowledge? We do not yet know the first letter of the alphabet of science.

Take a tub of earth and weigh it; then in it plant a seed. After a time you will have a tree; remove the tree, and again weigh the tub of earth, and see how much less it weighs. You will find that the tree is made up almost entirely from the atmosphere; which, indeed, is the spirit of the earth. Forms are a condensation of the invisible.

The earth is none the less for having produced

inanimate and animate things. A mother is not made less by child-bearing. The light of a lamp is not lessened by lighting other lamps. The human brain is not reduced by giving thought and ideas to the world, but its capacity is increased thereby. It is said that "man is like a candle : when the light goes out he is no more." I do not agree to this. Light is an effect of combustion ; so is the *manifestation* called life. But light is greater than oil, as spirit is greater than matter, or as motives are greater than acts.

## CHAPTER VI.

## THE MIND.

WE have many so-called sciences of mind, prominent among which is phrenology. This is recognized as a science by most thinkers. The brain is recognized as the organ of the mind, and mind is treated as an entity — the Soul. I regard mind as the light of the soul. It is a something the soul has developed to enable it to come in contact with, and to handle matter. The idiot has no mind, but he has the power to suffer and enjoy. Now, it cannot logically be held that sense is mind, or that instinct is mind; infants have no mind, but they have the *capacity to develop mind*. Thus mind is a thing that grows and dies like a vegetable. Mind is a manifestation of the soul, composed of various powers or faculties. My mind is a machine I have made. It belongs to me, as my body or my coat belongs to me. It is my property. I may be robbed of it as I may be of my money. True! When my mind is gone I am driven back, as it were, to a condition where sense remains, but memory, reason, judgment and will are not.

Mind is to me what the rudder is to a ship. By

the use of it I sail my frail bark over the stormy seas of this life. Without it I am drifting like a piece of drift-wood wherever the waves toss me. As a man without property is considered nobody, so man without a mind is, *in fact, a cipher.*

As sense is the first manifestation of the soul, mind is the second, and the body is the third. But to observation the reverse seems to be true, inasmuch as the body seems first, mind second, and the soul — blank.

Sense surrounds the soul as the atmosphere surrounds the earth, and constitutes a sensorium upon which all things are photographed, all sounds vibrated, all thoughts and emotions reflected. It is sense which separates things, holds each atom and each body in place, and establishes the relationship governing. It is the sense of a thing which constitutes it a thing. Without sense things could not exist.

Without feeling there is no contact ; without hearing, no sound ; without light, no colors, no beauty, no deformity. Sense does all things : it is GOD. The awakening of our dull senses is like unto an egg in incubation. The soul is the germ. The sense is the beautiful arrangement and adjustment of vital elements hermetically sealed up in a shell (body). Without this sealing up, this isolation or insulation, this partition between us and GOD, we could not exist. These bodies stand guard over our souls to preserve individuality. They are our preservation from the INFINITE. The lightnings are chained



down, bottled up, suspended in liquid form in the egg, as fire quenched by water in wood, coal, or storm-cloud. These bodies are important. Their quality varies, according to the power contained therein, as the shells of eggs vary. They subserve the end of solidifying the fire into organic life. When that is accomplished the shell becomes rotten, and the fully-developed chick works its way out, into a new life, or, rather, another stage of the same life, for there is only *one life* — the life of sense or of God.

“Except a man be born again, he cannot see the *Kingdom of God*.” “The Kingdom of God” is only another and higher stage of life, and no man can enter it save through the gestation and birth of a DIVINE BODY.

Ah! the mysteries of being. Thou insignificant egg! Thou holdest in solution the incomprehensible mystery of God and eternity! In thy darkened chambers God is waiting! Thy spherical form speaks of revolution as the primal law of all being! “Hermetically sealed” — so secure from curious eyes, so full of “the elixir of life,” and yet so fragile! Thou art the flame-tip liquefied! Pure, beautiful thing! Containing in thyself infinity, soul, mind, body and spirit! What doth thy hatching signify if it be not immortality? Thy wings speak of flight and liberty, thy lungs of inspiration, thine eyes of light, beauty, immortality and the beholding of it. Thy instinct speaks of intuition and all knowing! Even the

hovering of the HEN over thee typifies the "brooding" care, and life-giving power of the Holy Spirit ! Art thou evolved from the "black muck," thou pure, white thing ? Can mud see, or can it make eyes like thine ? Can it think, or can it evolve a thought or a thing capable of thought, *Or, rather, didst thou not descend*, little chick — as descends the glory of the night — from the "mystery of the shadow" ?

As an egg in incubation receives heat, first in the shell, and secondly in the albumen, so do impressions come to the mind through the body by *contact* with the outer world. The heat which causes growth of vegetation, animals and men comes from without, and it is through *pressure*, contact or impressions. Nature is to man what the hen is to the egg. Physical contact is required to warm up and influence things that have little sense ; but to those who have mind, there is a spiritual contact or impact, far more potent and far-reaching.

It is considered that man has five senses : feeling, hearing, seeing, smelling and tasting. But I claim that there are many faculties of the mind, and only one sense. Sense is nearest the soul, the mind comes next. *Through* the mind the sense receives the fire which quickens the germ in the soul, or the egg. Sense may be said to be feeling. We see a lovely flower — we feel pleasure. If it be some horrible sight we are pained. We may see it at a distance, but the effect is the same.

We come in *contact* with that which we see, hear

and smell, as much as we do by taste or touch. We see sights that electrify us. We hear sounds that startle and urge us to action, as much as if we had been struck a blow. We come in contact with things and phenomena at a distance by sight and hearing, of things nearer by touch and smelling, but it is all feeling after all. The nerves of taste are only a little more acute than those of the hands. We smell the aroma of a rose, and we know it is near, although it may be hidden. We are in contact with the rose, for we have received something from it that has made an *impression* upon us. Its spirit has met ours, and entering in, has added some fuel to the fire burning within. New combinations have been formed within us, and the rose has added its fire to ours.

Our spirits glow with a purer light from the contact of love and beauty. All things grow by pressure, contact or impressions. The impressions we receive in our journey through life, from the gentle caress of love to the discord and clash of opposing conditions, are but for the reception of that Divine fire we worshipped in the past.

— Each object we meet imparts its fire ; each experience we have, from the joys of a mother's heart to the despair of the hopeless, is from the pressure mother nature gives, as she warms and hatches her brood. If we live properly we grow stronger and stronger in all that makes the true man, till the rotting shell (the body) bursts, and we fly away to realms of immortal life.

Pressure comes by attraction, and this produces growth by the gentle heat generated thereby ; but the contact which comes by force is from repulsion, and is death by conflagration. Fire struck out by force is destructive. By attraction we receive what we need, but by force more than we need, and often that which is sickening.

Ask the pale, sickly mothers of the land if this is not God's truth ! There is a mental or spiritual contact of things, whose limit is unknown. It is not possible for us to think of a thing, principle or state of being that does not exist somewhere, within or without the domain of "nature." To think of a thing intensely is to see it in the mind ; and this sight is clairvoyance.

To see a thing is to feel it ; this is contact, pressure, *impressions*. The pressure upon the brain of a thinker shows the power of thought and its contact. The pleasure he feels in giving birth to that which he hopes will do the world a great good, shows the baptism with fire of which we read in the Scriptures.

Thought is the lightning's flash. It penetrates. It is the sunlight. It warms and gives color to life. It dwells in all things, for all things are suggestive of thought. They provoke us to think. If we will not think, they send the plague, the famine, and a slow decay. There are *some* rotten eggs in every nest. Thought calls us out from ourselves, from our knowledge of our weakness and follies — and then we are great. To dwell in thought among the stars is to be



in contact with the Gods, and to receive from them what otherwise we should not have. Thought is a stimulant : it intoxicates. To be drunk with thought is to provoke mirth, like any drunken man.

The sun illumines a little space on the earth, but the darkness is before and behind, and all around. Like a coward it flees away as the sun approaches, and like a coward it follows close behind, as follows the past upon the present.

We cannot stand still : we must move on. The little thought we have flashes out into the darkness before and behind. Memory looks back at the gloom of almost forgotten joys, and from the dim twilight of the past come the ghosts of evil deeds. Our weakness and follies appear gigantic. They are alive and active, but the little good we have done is scarcely perceptible — is feeble, is crowded back, like a small boy in a crowd.

Thought flashes a ray of hope — of prescience ; and the world follows its light with a deathless trust. For it, they tax themselves to build churches and to support an army of priests. For this ray of light, this spark of Divine fire, they go hungry and in rags, patiently. Who shall say there is not a pressure here, a contact as close as that of matter, impressions that move the souls of mankind ?

We gain knowledge, laboriously, in the collection of facts ; but these facts must be digested by the mind before they can be of use. Thought, reason, analysis, are the stomach of the mind. Here the fire



is extracted from facts, as life is from food in the physical stomach. Doubt is indigestion. He who digests the facts and phenomena of life, and still doubts the immortality of man, has mental dyspepsia. He does not get the fire, and consequently his spiritual nature lacks warmth.

He who properly digests the facts of life grows warm and tender, and stronger in his trust towards others. He dreams of immortality, for its fact is impressed on his mind. In his dreams the mind becomes telescopic, and he sees that which the doubter scoffs at. But, nevertheless, he grows stronger and stronger in his belief.

Long years ago I became very much interested in clairvoyan̄ce. I wished to attain the power. I read much and thought more. Sat in "circles," used magnets, insulated stools, galvanic bandages; in fact, exhausted all the methods within my reach, but with the exception of a few "clouds" and "flashes of light," my spiritual sight remained obscured. It was late one stormy night in winter, in the little cottage on the hill, overlooking "the father of waters," that, after having lain on a couch for an hour as usual, with a huge magnet in contact with my head, I retired to bed, feeling sad and low-spirited. I lay for a time listening to the moaning and wailing of the winds, and pondering upon the subject which at that time engrossed my entire being. All at once I became conscious of a presence in my room. It was intensely dark to the natural eye, but I saw clearly

an old man, tall and majestic, with a lofty brow, deeply plowed with thought-lines ; mild, gentle expression, long, white beard, and hair that fell on his shoulders. He held in his hand a brass rim, inclosing a circular glass. He held it up, and asked me to examine it. I did so and found it a mirror. He called my attention to the fact that it not only reflected objects, but *retained* the images impressed thereon. "This," said he, "is the human mind, which ordinarily has the power of reflection and retention" (memory). He then pressed his thumbs upon the glass holding the rim with his fingers. It sunk with much difficulty under the pressure to the depth of the rim. The glass then seemed a shade smaller, but was still inclosed as before by a brass rim. I looked in the dish-like mirror, and it seemed clouded ; and strange, fanciful objects flitted across its surface. Again he applied the pressure, and with some effort the disk became deeper. Again I looked ; the clouds had partially disappeared, and dimly seen, deep down in the mirror, as if in the far distance, a lurid light sent fitful gleams across the surface in the mirror. Said he : "The mind, like this mirror, has the power of *elongation*. Like this, the two first sections are very difficult to start ; but these accomplished, and the rest come easily." And he shoved rim after rim out to the number of *seven*, and then bade me look. I looked, and lo ! the wonders of the universe were revealed. The light was clearer than the brightest I ever saw. The ineffable glory of creative principle

flashed like lightning upon my brain. I could not bear the steady flame, and turned my wondering eyes to the face of "the STRANGER." He smiled, and said : "The mind has a telescopic power, little known to mortals. When once attained, there are no secrets that may not be discovered." And then he and the "Magic Mirror" were gone. But I have nor forgotten the lesson.

In these pages, if you can comprehend the ideas, you will find a verification of its truth, and the guideposts on the road to power. We can never know a thing or principle except by contact therewith. Ideas grow in the mind as vegetation grows in the earth. Thoughts are the letters of a word ; the word is part of a sentence. A complete sentence or a combination of incomplete sentences, contains an idea.

The word is the beginning of speech, or the first materialization of an idea. Hence ST. JOHN says, "In the beginning was the Word." Now we may think and think till we are exhausted, but if we conceive no idea, and think it out to a clear and perfect definition, it will do us no good ; it is like a plant struck by frost, or withered by drouth. But if, in our analysis of facts, we conceive an idea — no matter how vague — and dwell upon it in thought, it gradually takes form and grows to maturity.

Maturity is a perfected idea. When an idea is matured in the mind it enters into the soul, and becomes an integral part of the thinker, and he is changed thereby.

✓ We are changed by our thoughts. That which leads us upward towards the good is expansive; hence, creative of power: but that which is debasing leads downward, and is contraction, hence destructive to power. The soul expands by fire, but contracts for want of it. Fire is power; and weakness is for want of it. It will be seen from the foregoing that the mind occupies an important position.

Everything that reaches the soul must pass through it in the form of ideas. For the soul is an idea itself, and nothing can enter the soul that is foreign to it. Fire is the spirit in which ideas reside.

If man were natural, there could be no progress, for he would be in a state of indifference. But, being unnatural, he is progressive and *intense* — *i.e.*, insane in his mind. The real appears to him as unreal, and the unreal as the real. From this cause he looks upon the body as the man, and the mind as the effect of the body — like “the blaze of a candle” — and laughs at the idea of a soul or spirit. This state of the mind is termed natural. I call it unnatural. But we cannot help being unnatural on account of our *ignorance*. Ignorance always blunders — weakness always falls. The first act of the natural was a fall, for he was ignorant. When fallen he struggles to stand erect, for he has knowledge of an erect posture. The unnatural is progressive.

In the creation of man instinct was suspended by a reversal, or depolarization of it, in which it was dissolved as it were and scattered, and became the seeds



of many faculties. Each and every faculty of the mind has instinct as its foundation. This scattering or division of instinct may have been, and undoubtedly was, a slow process, occupying many ages.

Man is the only thing that comes into existence totally helpless, totally blank of intelligence: hence the death of instinct must have culminated in *his* creation.

The tossing waves of instinct, torn from the depths of creation's ocean, tossed to mountain heights, and beaten to froth, subsided in a great calm! Anon, a breath of the Infinite fanned the great deep, and *man* sprang into being!

This calm is a great rest of nature as she gathers her forces for another effort: it is the soul as it expands; the vacuum that provokes motion. The tornado was coming; all nature held its breath in expectancy! It came in the shape of mind. Ever since its advent there has been no more calm. From sun to sun, from star to star, from pole to pole, from centre to circumference, there is agitation. Nature seems torn from her moorings. Her steady and quiet ways seem broken in upon as by a God. She is all turned topsy turvy. And she, good dame, has joined in the mad revelry, as at her own nuptials. Nature seems to have departed from her usual methods; an innovation has been made, as if the absent Lord had returned, or a god had descended! From this point — from this great calm, this rest and expansion, this BIRTH — work is the law. The first



effort was a failure because there was no guide, no knowledge. *A failure!* Such a thing was unknown to nature. Astonished and bewildered, the soul shrinks and collapses in giving the awful thing birth! A failure! If being forced back from multiplicity to unity — if being compelled in a new creation to go back to the starting point — indifferent sense — to work outward again to multiplicity — if this be a failure, then man is a failure. And every man who weeps over the weaknesses, follies and sufferings of poor benighted humanity, recognizes it as such. Every man who has an idea of improving the race knows there is something wrong.

But nature, like an over-indulgent mother, says to her child: "It is no failure, my child; try again." And sinking herself in her great love for him, becomes the *involuntary powers* of her child. For her spoiled child she bears patiently every abuse. She breathes for him while he sleeps. She labors as he directs; while he, visionary that he is, is busy building castles in the air. She walks, if he says walk; he takes no thought of the distance or the steps: all he has to do is to direct her. If he fails to point the way, through forgetfulness, she goes astray, for she seems to be blind; but she keeps on walking till he says stop. If, in his perversity, he takes up some habit that will eventually ruin him, she adapts herself to his whim, and carries it on without his volition, even to his death; when he forgets it, she reminds him of it. In his sleep she still labors for him to

restore the waste of his unnatural life ; still whispering, "*Try again.*"

If he hates, she keeps it in his mind. If he resolves to commit some crime, she assists him as readily as to do a good act, always whispering, "*Try again.*"

If an incurable disease attacks her child, she fights for him while he directs, and in the *manner* that he directs, but when he loses control she joins forces with the adversary to hurry on the work of dissolution. Even in death she reminds him of his habits. Nature seems to be a blind force, an *indifferent* thing, if it be a thing. She knows nothing, feels nothing ; she simply furnishes us with the power to think and feel, whispering, "*Try again !*"

It is no fiction, — the fall of man, — but it is an allegorical representation of a truth : or, in other words, the effort of a great mind to explain the life we live — the principles of being. The acts we do furnish the light of experience. The man who trusts in himself and walks out boldly gains the most. He who trusts in God, although the happiest, gains the least knowledge. If we fall and hurt ourselves, we have the freedom to climb up again. And though we may not climb back to the same place, we may go higher.

Ever since the "fall," man has been scaling the precipices of his weaknesses and failures. The point I call your attention to is this : All acts have their beginning and inception in the mind. Hence all

- violations of law, with their attendant pain, disease, weakness, and death, spring from mind. *All violation is a creation.* Hence all creation is a MENTAL PRODUCT.

As acts flow from the mind, so matter flows from the mind ; for acts materialized are matter. This being so, the more Divine the mind is, the greater will its creative power be. The evolution of matter from itself having any quality or form, or the dissolving of matter already formed, by the suspension of atomic laws, is logical, and within the range of man's power, as a DIVINE BEING. As a creator, all creation is in his grasp, and he is therefore the architect of himself, and his heavens or his hells. The conception of a thing is the beginning of its growth, Hell grows out of our minds : so also does heaven ; but hell is largest. So also a Divine body may be grown by conception, gestation and birth in the mind.

Hell is fed by our desires to see our enemies suffer, and from a spirit of retaliation and revenge.

## CHAPTER VII.

## THE QUARTERNARY MIND.

HAVING already defined the mind as light, it remains for us to define the *different* kinds of mind or light.

There are four kinds of light : viz. — RATIONAL, IRRATIONAL, NATURAL and DIVINE.

Mind, being the light or torch of the EGO, man, is the means whereby he overcomes, subdues and appropriates to himself, the wonderful things that are hidden in darkness. The first manifestation of the soul is *heat*. It emanates from the EGO within the soul and is therefore the beginning of *sense*, which consists of both *emotion* and *intelligence*. The whole temple of man springs from this source. This is the DIVINE MIND, the first emanation of LOVE, the sensorium or aroma of the soul. The first effect of heat is to produce, in the surrounding darkness, an agitation or vibration corresponding to the twilight or childhood of being, — the dawn of mind — nature — instinct.

Heat produces motion, which is nature. The *Divine mind* is heat out of which springs a *flame*, — the natural mind.

Imagine, if you can, a globe or hollow sphere, the centre of which is black, but which gradually becomes lighter outwardly till it becomes a glowing ball of red light which flashes tongues of flame inwardly as well as outwardly. This inward light is the *rational* mind, while the outward light is the *irrational* mind.

As light radiates outward so does the natural mind grope for satisfaction in the surrounding mysteries. But the rational is an *inward* action of this mind toward the Divine mind, a union of intense thought — the heat of mind — with the heat or pulsations of sympathy.

Rationality consists of intellect and love united, or reason and intellect united to justice, mercy and devotion.

Spiritual mind or light is the inward far-flashing, flame-tip — *the tongue of the serpent* — which leaps up and destroys the darkness and ignorance that is within ourselves.

Light is the combustion of darkness, whereby darkness, ignorance and mysteries are compelled to yield up heat and the inconceivable things hidden therein.

The soul grows by feeding upon its discoveries, — and mind is that which discovers things.

The natural mind is the common mind. It receives its impressions through the five senses ; or, in other words, wholly from external nature. To it belong observation, memory and reflection. All things of this mundane sphere reflect themselves upon the



mind as in a mirror. This mind grows and expands by the collection of facts, but the conclusions of it are material as the facts themselves. For this reason the natural mind cannot conceive of a spiritual or future state of existence; its utmost powers enable it only to reach the plane of knowledge, or the manipulation of matter. The knowledge gained by it is the sciences and philosophy of material things; it adapts man to this "bread-and-butter" life. Its analysis is destructive; hence to it belong doubt, skepticism, unbelief, and the impossible; pride, lust, hate, fear, avarice, deceit and invention are its controlling powers. The interior of this mind being closed up, there is no reflection from any other way than from without. The soul is denied, because it cannot be seen or handled; its presence is unfelt, by reason of the hardness and opacity of this mind. It cannot feel from within, but is constantly drawn outward by sight, sound and contact. It is the "wide-awake" mind. Its highest faculty is the invention of machinery, building of railways, cities, etc.—all of a material character. But it is progressive, inasmuch as it expands by its stretch after the new, and its effort to perfect that which it conceives.

Conception is always superior to the production. The true artist fails to come up to his ideal, because the colors in his mind are pure, while the colors of his picture, being a compound of matter, are dead. It is a mere material thing, void of soul. If he could, by looking at the canvas, project from his mind the

picture he sees in his mind, project the colors from himself — without brush, paints or pencils — on the canvas, it would come up to his ideal. This power does not belong to the natural nor to the rational, but to the DIVINE MIND.

The Divine mind does not exist to the natural mind, because it cannot come in *contact therewith*. The natural develops into the rational, which expands to the Divine. The natural, by expansion, opens the interiors, through which impressions come from the unknown. If these impressions are not rejected the mind becomes luminous. This illumination is rationality. Impressions from within awaken the mind as with a new life, and it gradually turns within — thus reversing itself. This is the beginning of magnetization, which is a turning inward of the eyes and the sight — the beginning of the glory.

The natural may be compared to the flint, and objects to the steel. The fire struck out is a mere spark, which vanishes away and is lost; but the rational is a steady flame, flowing from the Divine, making malleable and luminous the entire man. Seeds deposited in the earth first soften, then enlarge, before the germ can come forth. The natural mind is the seed planted in the soil of the body, but the rational is the tree; the fruitage is the Divine; which, indeed, grows not out of the ground, but descends, as the Spirit, to bless all who partake thereof. This is the bread that comes down from Heaven, of which if a man eat he shall not die.

To the rational belongs the innocency of childhood, with its simplicity and credulity. Instead of sagacity there is intuition ; instead of deduction there are visions and revelations. One might naturally think that rationality came with age ; and so it would, if there was no retrogression. Our daily lives cloud the surface of the mind with a film, through which the flint scarce penetrates ; hence there is no fire evolved by the friction incident to this life.

We become insulated during the mad rush for wealth, and the magnetism that gives growth and expansion passes by us. The real age and life of a man date from his conscious progress in the good and pure. The real death dates from the time one becomes conscious of being bad, and does not forsake his evil ways. There are some children who are older in soul-growth than some old men or women. There are some persons who retrograde from earliest childhood ; others progress for some years, then turn downwards ; others, again, are bad in early life, then suddenly, or slowly, turn to progress upward. We may pity the old person who is hard. Progress softens the mind, and thus the whole man expands.

The Divine mind is first ; next is the rational ; the last and outermost is the natural. The natural corresponds to matter, the rational to spirit, the Divine to soul. The Divine mind is the sensorium of the soul, which surrounds it as a translucent film, which expands and contracts. Attraction expands it ; repulsion contracts it. It is the sensorium that is the

seat of consciousness ; the events of life are all photographed upon it. All the emotions that are experienced give color to it. The various strains of music and discord leave their impression on it. The voiceless universe affects it also. What we have been in previous states of existence is brought forward by the sensorium into this life ; and the sound of the voice, the build of the body, the facial expression, the laugh, the color of the eyes—all these, and more, tell what we have been doing, and what we have been in the long eternities of the past.

Ideas are mental images of things of the soul, which are hidden in darkness, and are attracted from their hiding places by man's need of them. They are drawn forth by want, hunger, thirst, pain, desire, persistent thought or earnest questioning. They emerge slowly and stealthily from the secret recesses of the soul into the twilight of the mind and are there sensed rather than seen. Afterwards they may be seen imperfectly ; or, as PAUL says, "through a glass darkly." Because of the dull light of our minds, ideas become distorted in our reflections. We are in the *fog* of past actions, and things appear reversed, as in a mirage. For this reason we get no absolute truth. Ideas are reversed and distorted from having been impregnated by *the spirit of what has been*.

In the same manner SPIRIT is changed into MATTER, and becomes part and parcel of these bodies. For instance, you have a wound ; the pain is a telegram to the sensorium of the soul ; the idea to restore,



though unconscious to you, is immediately projected by the Ego into the sensorium, or Divine mind, where it is impregnated, and, descending, deposits life in the form of new matter in the wound. Thus are the injured tissues fed, like a child in embryo, till the parts are restored. But there is a *decay of the injured parts before and during restoration.*

How tenderly and carefully we nurse and dress an ulcer, thus causing it to give way to new and healthy flesh. Matter is but spirit reversed. Substance is substantial; it does not change, but spirit and matter do change places or condition in becoming reversed. The decayed matter of an ulcer is the return to spirit, and matter in formation is spirit condensing: which is effected by that third and incomprehensible thing — the soul.

These material bodies are but an ulcer, so to speak, upon a Divine and substantial body, which the soul is striving to free therefrom. But in most of us this Divine part is destroyed, swallowed up, eaten through and through as by ulceration. The substance of the Divine body is *an idea of it*. Matter, without an idea, falls or lies dormant; but with an idea it rises up and walks erect as man. Aye! and with an idea of it he rises up to be a GOD.

Ideas revolve in cycles of time as worlds revolve in space. Hence, "there is nothing new under the sun." We get a glimpse of the Divine in childhood and in first love. But the fog soon — alas! too soon — rises and obscures the sun. In the reversal of



ideas the external, or the last, appears to be first. Causation appears on the surface of things, and life and mind seem as the effect of matter.

Religious ideas are of the soul; its symbols — being projections thereof — are *reversed* images which the world worships. The esoteric is lost in the rubbish of the exoteric, as the soul is lost in matter. But it flows on in cycles, vast in extent, and gradually works out of the rubbish, and asserts itself as miracle. The age of miracle is near at hand! The cycle of the soul is nearly completed! Already we can see the first dim twilight of the rising sun!

From the worship of the Divine — THE ONE, the first mathematical number — we have gone down to the number nine in the absurdity of addition, and now in that constellation we worship MANY GODS — OUR FOREFATHERS. But the absurd NINE will pass away, and the next cycle will be the union of the Immortal I — symbol of creation and the beginning — with o (IO) symbol of the soul. Thus we revolve in a numerical circle from *one* back to one again.

The natural mind becomes the rational by a reversal of its light, that is to say, by an effort of the will, its light is turned inward instead of rushing outward; and, instead of being absorbed in business or material pursuits, it engages itself in deep and persistent thought upon subjects difficult of comprehension, such as pertain to progress, ethics, the relationship of things, self culture or spiritual matters. This concentration of thought increases the light of

the *inner mind*, whose tendency is toward the soul, where it comes in contact with the fire or *spirit* which emanates from the soul to make by its motion the flame or mind. Spirit is not light, but is that which makes light ; even as fire is neither combustion nor flame but that which produces both. The natural mind has to do only with matter and we are so familiar with it that we think we know all about it ; yet, it is a fathomless mystery and an intangible abyss of which darkness is the mother.

Who can feel darkness or grasp it with the hand ; yet it is as *real as light* which is said to create vegetation.

Creation is carried on upon sexual principles everywhere. Darkness is feminine Spirit while light is masculine Spirit ; and both are formless and intangible. Light is forever impinging upon darkness and begetting itself therein as in a womb, to be there conceived, gestated and formed into material things both animate and inanimate. What is matter but darkness and mystery ? What truer synonym of *ignorance* have we than "dull dead matter" ? Does not mind *beget* intelligence *in ignorance* ?

It is a waste of words to argue that intelligence and ignorance are not *beings*, and therefore cannot *beget* and *conceive* as do animate, organized beings. The *principle* is the same in formless spirit as in forms : for, in spirit, essentials exist *before* forms appear, and spirit is both masculine and feminine, — the Father and the Mother.

The motherhood of all creation is in the Night. She coquets with the day, alluring him with her half concealed voluptuousness, and coyly recedes as he becomes too familiar in his amorous advances ; when as she yields herself only partially to the glad sunrise, of the ugly, contrary thing, behold what beauties are born.

Things bathed in the night become receptive to the caresses of the king of light, and, under his influence, become pregnant and bear fruit.

Every atom of matter glows with spirit, which emanates from itself as an aura, light or *mind* ; for all things are intelligent and speak to and influence other things. Birds and flowers have a language of their own. The clouds find voice and the solid rocks cry out against violence. All things have, sleeping within, an intelligence which bursts into flame under violent motion. This flame is mind and every quivering atom of flesh has a flame of its own. As the air envelops the earth, so does mind *cover the form*, to guard, protect and nourish it.

Spirit is *one* and without form, color, sound or qualities of any kind ; and, when *divided*, becomes positive and negative, active and passive, masculine and feminine or Light and Darkness, while the *flame*, mind, or *fecundating* principle bursts forth at the point of *conjunction* of the two.

This fecundating principle is thought, — *spiritual semen*. Now bear in mind that the material conjunction of the sexes is merely a symbol or reflex of

the same spiritual conjunction which takes place *in every one who loves and thinks*. Thought projected from the mind begets that which is desired, — *if the thought reaches far enough*. Such is the power of the natural mind that it leads the sight outward; at least, we apparently *think* so in searching *mentally* for hidden things.

It is hard to understand that distance and space are *inward* as well as outward, that the vital principles of food and air are as much, or even more, in *thought* as in matter and that the digestion of food is simply a sexual embrace between force and matter, in which *life* is begotten by the former, conceived by the latter and born as are children, of the nature of both, — material and spiritual. The soul is sustained in the same manner as is the body; that is, it breathes spirit outward *while we think*, for creation is material outwardly but spiritual inwardly.

The out going breath of the Ego is spirit, and bears thought, which, returning circularly, *begets* in the soul that which is thought of or imagined. That which is begotten becomes part and parcel of the man himself both physically and spiritually; while that which is conceived does not at once become *conscious* and may *never* reach that stage, as embryonic life is liable to miscarriage.

On this planet life is begotten but is scarcely conceived; and, as yet, is not at all gestated.

The wondrous powers of the spirit have scarcely entered into the imagination of man.



Spirit being mind, the creator, must contain within itself the essentials of all forms, prior to creation ; therefore every atom of matter is, in itself, *latent* light or fire, and, as everything has spirit within, the stamp of intelligence is upon it.

Man creates by the power of his mind and by *con-juring things from his own soul*.

The quaternary mind forms the universe, with its axis and the four points of the compass ; and with the blue dome of heaven surrounding, as its mirror, *in which are REFLECTED the things of spirit which are in the soul*.

The suns and worlds of space are but *reflections* of the spiritual things of the over-soul, of which the over-arching vault of heaven is a miniature. Do they not suggest eternal duration ? Is not reflected there also eternal organic life, a life, lying dormant in the soul of man, but ready to be *conjured* into flesh by him who can truly project his thought persistently and far enough.

Wherein lies the power of the hypnotist to cause his subject to see or feel that which is not ; and by what power was the staff of MOSES transformed into a serpent before which MOSES fled in terror.

Thought is the projecting, controlling, creative power of spirit. By persistent, concentrative effort in the right direction, the mind becomes DIVINE in its creative power ; and man can be whatever he desires to be. It is all within him, waiting but the baptism of his thought.



We speak of the mind as a thing, having an organ, the brain, and a location therein, but we know of no such thing. The mind may, and probably does, come to a focus in the brain as a great centre of perception ; but I have good grounds to maintain that it occupies every atom of the body — even to the toe-nails and hair ; and that it surrounds the soul, separating the spirit from it, and that it is the great laboratory of the Infinite, in which spirit is transformed, and matter receives its quickening power, and is transfigured, transposed, or rendered up to the Infinite as an incorruptible substance.

JESUS was in possession of the Divine mind. It was not possible for Him to be sick, to suffer pain, or to die, save as He willed it. He did not die, only in appearance ; neither did His body ascend, only in appearance, but was transposed. This transposition is a vanishing away out of sight. Read of the transposition of Philip, in *Acts viii.* 39-40.

Andrew Potts, of Harrisburg, Pa., told me — and the same was corroborated by several truthful men who witnessed it — that he vanished out of the sight of his friends at the depot, when they were about to take the cars for a town six miles down the road, and that when the cars arrived at that station he was already there, talking with a friend who was waiting for the train to escort the friends to his house.

JESUS' life and death was to show mankind that he was the same as they, and to show them the possibilities of human nature. A teacher, to be accepta-

ble, must not be too far removed from his pupils. Had JESUS manifested the powers of a GOD, vanished from the cross, etc., He would have converted the Jewish nation in a day, and they would have worshipped Him as God. But what good would that have done? Lo! the world has been worshipping Gods for countless ages, and some portion has been worshipping JESUS ever since His crucifixion, but what good has it done?

The Doctrines of JESUS are sublime in their truth and simplicity — but very much, of the most value, has never been penned. It has been urged against him that he taught that which, if practiced, would subvert *civilization*. On the contrary, it would redeem mankind from barbarism and idolatry, and make men civilized in place of semi-savage. “Greater works than these shall ye do, because I go to the Father.” “By their fruits shall ye know them.” “These signs *shall follow those that believe*.” Who believes?

## CHAPTER VIII.

## GENERATION OF MIND.

IT is the weakness of matter which compels it to lie dormant and still in one place; this it is which causes it to fall down when not supported. Gravitation is only another name for weakness. So it is with mind. That which is under law is weak, and the more materialistic the mind is the weaker it is, and the more bound by law.

Mind is law, but the thing moved and governed is matter. To fulfill the law, then, is to *perfect* the mind, and the matter under it; for law makes matter, and imparts every quality to it — motion, weight, buoyancy, etc.

To the perfected mind all mundane things are under, or inclosed in it, as a large circle incloses smaller ones. There is no such thing as perfecting nature — it is already perfect. Neither can an imperfect thing generate a perfect thing. The imperfect changes by rising up to, and receiving the perfect within itself. Thus the wise man works through nature, not against it; and mastering its modes, methods, laws and minds, transcends them all; and looking back, becomes a spectator rather than an actor.

This is the fulfillment of law, or in other words, the being *filled full* of mind. For as we ascend in the scale of power, we become more and more *involved*, or enveloped in mind, which, penetrating through and through, illuminates the spirit, and gives buoyancy and fluidity, or malleability, to the matter composing the body; thus connecting it with other matter, to influence, control, mould and fashion it for use, as one uses his hands.

In order to pass from one nature, or mode of existence, into another, generation and birth are necessary. *This involves a sleep.* The spirit worlds are of *this* nature. In order to go beyond them — to the realm of absolute power, the germs of the mind must be ripe. We are here for the purpose — some of us, at least — of generating mind; not merely to spend a few years in amassing wealth, or in toiling to support bodies.

Those in whom the mind is not half generated remain in this nature to try it over and over again. Unripe germs will not grow. To pass into the nature or “Kingdom of *God*,” a *regeneration* is necessary, because it is an incomprehensible nature to this finite mind — hence the entire man must be re-made. The body is of no account. Mind is that which *determines*. Some minds are of no account. Fate determines.

The truly generated mind may, and does, regenerate the man, and endow him or her with supernatural power and immortal life, here on this earth.

That which ensues at the death of the body is simply generation, and not a regeneration; for in the regeneration the body is changed in quality consciously, by the joining to it of the Divine Mind. There is no sleep or trance in this; it is effort; not physical, but mental effort, in the destruction of things that disturb the harmony.

There are many enemies to human progress, prominent among which are the following of a downward or retrogressive series, which are antagonized by an upward or progressive series. They may properly be termed Powers — one of Light, the other of Darkness.

## POWERS OF LIGHT.

- { 1. Revelation.
- { 2. Joy.
- { 3. Temperance.
- { 4. Continence.
- { 5. Justice.
- { 6. Communion.
- { 7. Truth.
- { 8. Good.
- { 9. Light.
- { 10. Life.

## POWERS OF DARKNESS.

- { 1. Ignorance.
- { 2. Sorrow.
- { 3. Intemperance.
- { 4. Concupiscence.
- { 5. Injustice.
- { 6. Covetousness.
- { 7. Deceit.
- { 8. Envy.
- { 9. Fraud.
- { 10. Wrath.

— HERMES.

Revelation may be known by its imparting a great satisfaction, rest, or joy to man. Joy is prolific, since it is the feminine of ideas. As Revelation drives away ignorance, so joy drives away sorrow — or prepares the mind to resist sorrow, and to be self-sustaining in its completeness — to stand calm and tranquil amid life's changing scenes, and be content and happy despite adversity.



Temperance in all things is revealed as the source of health, and immediately is seized upon by the mind, and when it has grown apace, *Continence*, the feminine of it, is evolved. And they two drive away *Intemperance* and *Concupiscence*.

When this is accomplished the mind is as clear as a polished mirror. The turbid waters of selfishness and lust have subsided, and *Justice*, stripped of vindictiveness, stands revealed as mercy, and becomes the ruling power of the mind. Then comes *Communion*, the feminine of *Justice*, and *Injustice* and *Covetousness* flee away. There is now no feeling of "mine and thine" left in the mind. All things are pure and all things are common. The communion of the sexes, of races, of *spirits*, *angels*, and *Gods*, is effected, and the mind trembles with its fullness upon the confines of absolute truth or oneness of being.

The soul has now ascended to the seventh sphere, and is pregnant with male and female twins — "the *Truth of Good*, and the *Good of Truth*," which in due time are born into the conscious mind, whereupon deceit and envy take their departure. In the light of truth all distinctions and differences disappear, and all things are good.

But this light reveals another light — dimly seen at first — far away upon the backgrounds of the soul, fitful and fleeting, obscured by passing shadows, it grows brighter and comes nearer — an *immortal light* in the centre of which is the germ of another life — of an immortal substance called "the Tree of Life."

It slowly enters into the mind, and descending from thence enters into and transforms the changeable matter into a substance at once homogeneous and not particed. The man is no longer in light and in life, but light and life are *in him*.

The Infinite is no longer without and far away, but it is within; not divided and separated from, but the integral part of all being, tangible, visible and intelligible. The impossible does not belong to this life, and flees away upon its approach, or is not.

The darkness and ignorance which form the background of the soul, in which we are hidden from ourselves, has been withdrawn, and we are revealed as the *Over-soul* itself, containing all life and forms within. We are no longer involved in law or mind, for we contain all of these, and are conscious thereof. And we use them as we now do our hands and feet.

Man is master of all his soul embraces. This is the proper generation of mind, wherein the body and spirit are regenerated. To such, death is not, for death is a weakness. The intuitions of a ripened mind are as broad and deep as the universe, but those of a small or an unripe mind are weak and shallow.

Hence the necessity of mental culture — not in the acquisition of earthly knowledge, but in the effort to grasp creative power — philosophy, astronomy, etc., in their broadest and deepest aspects. Philosophy is the highest of all studies. It wings the soul.

Truth is so little known that it is folly to waste words in argument; but speculate, think, entertain

and master all ideas thereto ; imagine, grasp at the Infinite Mind, and bring it into yourself, for in the effort the mind expands, stretches out and grows. What if you accept an error to-day ? You can change your opinion to-morrow ! Above all things beware of fossilization.

Had JESUS healed the whole world in a day, it would have been sick again in a few weeks, if not days. He did not teach worship, but *manhood*, as a Divine thing. He taught salvation as flowing from *works*, and not from *his* merits or blood, or from the worship of him, or anything else but principle. He taught the influence and value of belief ; and also of several kinds of baptism — of water, of fire, and of the Holy Ghost ; and also of a baptism which he should undergo at his death.

We are left to conjecture what baptism he meant when he said, "He that believeth and is baptized shall be saved," etc. (See Mark xvi. 16, 17, 18.) But we are not left in doubt in regard to its being the baptism with water, for the Christian world has been "sprinkled," "poured," and "plunged" in water for eighteen hundred and eighty-two years ; and *where are the "signs"* he said should follow as an evidence of salvation ?

He said he was the bread of life ; to eat thereof was to be immortal. Now, the truth is, he was teaching the same thing I am trying to illustrate, and his ignorant apostles, or some one else, have got it mixed up and distorted, in order to deify *him*. He said the

bread of life came from heaven ; and also that "the Kingdom of God is within you." He also spoke of another birth, and of *sight*, as a result of that birth. Baptism with water is a symbol of purification in order to the reception of another Baptism, viz., that of fire. The Baptism with water is typical of the softening and the making tender (as a seed) the natural mind, so that it may expand or revolve in its growth towards rationality. The softened, tender, sympathetic, opening mind, inhales the fragrance of another life, and it buds, blossoms and bears fruits which are a blessing to all. Its blossoms are a sight of the kingdom of *God*, and its fruit is the entering *into* the spirit of all truth, and the birth of a Divine Body, indestructible and eternal.

Bathing assists the will in the healing of the body, and in the subduing of the heat of passion. Water opens the pores of the body — belief opens the mind ; the first for the reception of magnetism (spirit), the latter for the reception of ideas, which are, indeed, of the soul (HOLY GHOST).

This is the building up of a divine body of a supernatural substance, from the atmosphere of a thought-world. We need not die, if we only know how to live. But what can we say of a world of men who think of nothing but vanity, and concerning the serious part of life hire their thinking done? The thoughts doled out from millions of pulpit-grinders every seventh-day are but the effluvia of the past, the exhalations of the dead ; what kind of substance do



they furnish for a dying world? Is this the "bread of life"? Is there a spark of original fire in it?

He who depends upon books for his *inspiration* is but an exhumers of the dead. The heavens are as open to-day as when Isaiah, gazing aloft, said, "Lo, I am God! and *I change not*; therefore, ye sons of Jacob, are ye not devoured." The same power is waiting for us to reach up and take that existed in the olden time for him they nailed upon the cross. The tables of the Infinite are spread and loaded, but no one will be compelled to partake. Help yourselves, is the universal law.

At the tomb of Lazarus, in view of a body lying stark and dead, with the smell of death, and the mould of the grave on his pallid lips, with eyes that gazed the Infinite out of countenance with their unflinching audacity, *He* of the magic *Will* said, "If a man believe in me he shall not die." Did he mean physical death? Most assuredly he did. Take this as corroborative: in speaking to the Jews at another time he said, "Your fathers did eat manna in the wilderness, *and are dead*; but I am the bread of life which came down from heaven, of which, if a man eat, he shall not die," meaning the same death the fathers died in the wilderness, viz.: physical death. And yet, in the face of these positive declarations of the *Inspired One*, the pulpit organs grind out a spiritual explanation. They make JESUS' work apply to a future state, when he intended it wholly for this life.

The Hermetic Philosophers, the Alchemists, and



the Rosicrucians, have all believed in and taught the doctrine of eternal youth, and sought for the "philosopher's stone," and the "elixir of life ;" and Jesus taught that life was within the Kingdom of heaven, which "is within you ;" and laid the foundation-stone, BELIEF.

The fakirs of India cause a shrub to grow out of the ground, blossom, bear its fruit, and ripen it, all in one short hour. And it is no phantom fruit, for it is passed around and divided among the bystanders, who eat thereof. Scores of travelers have witnessed this feat, and many have written of it, but my authority is a gentleman of veracity who was born and reared in India. It is done under circumstances which utterly preclude the idea of jugglery or trick of any kind. They know and say it is the power of the will that does it. But there is no growth to their power. Why? Because they have no higher ideas of human powers than the manipulation and production of things. They are not a progressive people. They are at their highest point. It remains for the Anglo-Saxon race to go higher ; for it is a higher race.

JESUS said, "Greater works than these shall ye do, because I go to the Father." And it would have proved true had they made the conditions. It remains for us to make the conditions, which are, to work for that baptism with the *Holy Ghost* and with *fire*, viz. : the union of spirit and soul. Water makes the body soft, tender and pure. Baptism is to be submerged, swallowed up in the spirit, which is the

beginning of a new life with wondrous powers, generative of new matter — a divine essence, superior to death and dissolution, which in appearance resembles this body, but which, in fact, is not mortal.

It was this body which JESUS, MOSES, ELIJAH, PHILIP, ENOCH and several ROSICRUCIANS of the olden time are reputed to have had. This was why Jesus said, "I will lay my life down ; *you CANNOT take it.*" This Divine body may die, if *corrupted by the desire to die.* Thus ST. JOHN could live, notwithstanding he was plunged into a cauldron of boiling oil, till he *desired* to die. The Divine body is not a spiritual body, hence it is no apparition, or materialized form, dependent upon a medium and conditions. It is totally subject to the will, and as it is projected *from* the mind, it may be drawn back into the mind again, and thus disappear. Or it may change and become *some other form.* This was why the Disciples failed to recognize JESUS on the way to Emmaus. "He appeared to them in another form," says MARK. But when he had blessed the bread and broke it, he was himself again, they recognized him, and then he disappeared.

At another time he stood in their midst, and as they doubted, he said, "Feel my flesh and bones, for ye know a spirit hath not flesh and bones." The doctrine of the metempsychosis of the soul is as true as it is old. All things are in the divine mind, and are projections thereof by Divine WILL and Love. Hence, man, when he rises to the Divine, has the

same powers, so far as he is concerned, as an individual. Thus, he may clothe the naked, feed the hungry, heal the sick, raise the dead, walk upon the water, still the tempest, or visit the God-worlds at will.

When that good time comes we will not need to take thought for to-morrow. Then we can "give to every one that asks," and "he that would borrow" we need not "turn away." Then "whatsoever ye shall ask shall be granted," not because ye ask in anybody's name, but because then we may say with JESUS, "I and my Father are one." Then there shall be no high and no low, but as brothers we shall dwell together, and the nations shall learn war no more. Then shall "the lamb and the lion lie down together," and "the knowledge of the Lord cover the earth as the waters the great deep." Then good-bye to mammon and to a civilization whose glory is "an eye for an eye and a tooth for a tooth," — "whoso sheddeth man's blood, by man shall his blood be shed."

## CHAPTER IX.

## THE IRRATIONAL MIND.

REASON is rationality and irrationality is the deficiency thereof, is small, narrow, contracted, deficient in brilliancy, void of charity, envious, jealous, covetous, full of censure, blame and fault-finding, ready to condemn and to believe ill of others, egotistical, vain, proud, selfish and void of sympathy, quick to judge but void of justice: these qualities and many more, show the clouded mind and soul, in which the great God hides his face and turns his back upon heaven.

Reason is not a product of nature nor of the natural mind, since it does not enter into man through the physical senses. It is in the action of the will that the Supernatural meets man and *becomes* man by transforming the natural mind first into the rational then into the Divine.

No man can ascend unless *thought* lift him up. One can ascend on the thought of another, only by reaching up and grasping such thought, and making it *his own*. This is a lifting of the eyes heavenward, to examine the self who stands in the way, shutting out the rational light. He who is fully rational, un-

derstands all things, which consist *first* of all of *self-knowledge* or the knowledge of GOD; since HE is *in the shadow of things*, and is only found by passing them by. That light is a weak light which reflects objects only. It is the irrational mind, which is on the surface, stupid and insensate; while the X-Ray light, which penetrates and reflects formless principles, combining them into forms of beauty and use, is DIVINE REASON, which descends from the soul only in answer to effort of will, and elevates man to meet it in Rationality.

How natural for light to flow outward. To cause it to flow *inward* is supernatural—or a work against nature.

Oh, how we love “the babbling brook,” the green trees, the fragrant flowers, the majestic hills, the far-stretching landscape, the soothing hum of insect life, the woodland songs of the feathered hosts, the shout of merry childhood, the rhythm of machinery, the tread of busy feet, the rush and roar of business: all these things have a deathless fascination for the natural mind, to lure its flames outwardly to the forgetting of an inward flame and *the lesson these things are designed to teach*.

We forget ourselves in this out-reaching flame and, falling down in abject worship of things, — learn nothing. Youth departs and beauty fades. Are they worthless then? Are these worldly, sensuous things to be ignored and treated as false? By no means. They are created by *something*, and if cre-



ated things are beautiful and valuable, how much more beautiful and valuable must be the Creator, than the things he has made.

In the contemplation of loveliness, the Creator of all beauty and grandeur is stirred in the soul to create loveliness of character and expression in the one who contemplates. And in like manner will He create pain and deformity in him who, in thought, dwells among unlovely things and acts irrationally.

The things in which the natural mind delights, are for use ; and they should not become rivals of the Creator in the worship and thought which we give them.

The natural mind scatters thought, force, life and energy upon the things which very soon fade and lose their loveliness in life, and man passes away with them as a dream passes.

The constant contact of the natural mind with trifles, speedily dulls the brilliancy of its light, till it changes into dull and criminal irrationality, the extreme of which is insanity.

Self, the center of being, is a necessity which man cannot ignore and of which he cannot "let go : " yet, as an excess of self-consciousness is weakness, the further he removes his consciousness from the self, the greater he becomes and the more power he possesses. The more one lives in others, the greater and more rational he becomes ; because reason consists of relationship. "To do as you would be done by," is true relationality.

Shrewd business intellect is in no sense reason. The accumulation of wealth is irrational, inasmuch as it is done at the *expense of others* and of a *personal loss of love* in the one who so accumulates. To lose love is to lose the soul.

The outer, extreme, projecting flame of the natural mind, the plotting, scheming, over-reaching thought, is but an impermanent thing, — a flame which dies of its own force, — which discovers nothing in nature, nor in itself, save that which increases crime and misery, — and produces only physical things beautiful and fascinating for a moment, as inventions and labor saving machinery which increase wealth, and build palaces for the rich but turn the poor out of doors and make tramps and slaves of skilled workmen. This is the work of the irrational mind; while the inner flame of the *same* mind, which is the persistent thought of the true value and relationship of things and of a higher manhood, carries with it a high and noble, — because unselfish, — *motive* that regulates *all acts*. This creates a moral nature, a nature of mercy, charity and justice, free from pride and vindictiveness, whose elongated flame, far flashing and brilliant, made telescopic by effort of will, dispels the darkness of the inner man, and reveals as the crowning glory of true manhood, the DIVINE REASON, that light of rationality which spans the universe.

This inner force of mind is a restraining power which holds in check the outer or aggressive tendency

of man's savage wildbeast nature ; and, in the hush and silence of contemplation, creates pity, — the great civilizer of the race.

Pity is not a mental characteristic, it is of the soul, — the messenger which carries telegrams between man and his Maker.

## CHAPTER X.

## BELIEF AND HOPE.

ACCORDING to the Christian religion belief is the fundamental principal of salvation. The blood of CHRIST affects no one who does not believe.

If this is true, it is a fact in the nature of man and will apply to all the walks of life. Belief is the work of the sinner; he alone can "believe unto salvation;" no one can believe *for him*, consequently he saves himself. "The saving grace," — that which saves, — must enter into the sinner and transform his *nature*, in order that he can be *saved*. — Saved? From what. From darkness, — from the ignorance *in* ourselves? No one does wrong who *knows* the future and its penalties. It is the uncertainties of the future which cause unbelief on the one hand and belief on the other: and the experiences of life demonstrate that ills and misfortunes come from the mismanagement of ignorance, while right management is itself a *providence* flowing from effort of the will, the will being urged to action by *belief* or *confidence* in *self-power* to overcome difficulties and misfortunes. We are tempted into wrong doing by belief and we do right from the same impulse: so belief is the guide

in whichever course we take. It expands the soul and is an invitation for *that which is believed in* to enter and become part of us. In this manner do we become as we believe, and inasmuch as the CHRIST spirit is light, those who really *believe* in him, receive that *spirit into their souls*, to become *illuminated* and quickened by life and light to the *overcoming of darkness*, and the utter destruction of disease and death. "And these signs shall follow those that believe" etc. (see MARK for the last words of JESUS, uttered after his crucifixion).

But this doctrine of Belief is not accepted since *none believe*. Belief is but one side of the mind, — the light side; the dark side being *unbelief*. Light impinging upon darkness produces another light — a twilight — in which truth and error are strangely mingled, in which the mind lacks luminosity, and the body lacks the life that JESUS referred to, as being deathless. Men *pretend* to believe but they do not. *Pure* belief has no *shadow* of Doubt in it. It contains no disturbing elements. It is a rest of the soul beyond all comparison. It is the "*Samadhi*" of the BUDDHISTIC cult, which is a state of calm tranquillity of mind that cannot be disturbed. This state is reached by belief *in*, and persistent practice of certain rites — exercises or want or exercises — both mental and physical.

JESUS based salvation upon belief and *action*, this action consisting of the giving of one's property and *spirit* to one's enemies and to the poor and the sick.



Said HE: — “give to every one that asks of thee, and he that would borrow of thee, turn not thou away:” and, “go sell what thou hast and give it to the poor and come and follow me.” These are His guides of action, but who believes in them. Moreover, HE warned His apostles against public prayer and ostentatious giving of alms; but who pays any attention to these sayings. Yet they are the very vitals of the Christian cult, the means whereby one may reach the Kingdom of Heaven, and GOD *within* the human soul, and *demonstrate one's presence there* by healing the sick, casting out *Devils* and raising the dead.

The fact is plain enough. The people do not believe these things: then who is able to *judge* of the power of Belief.

Belief is the dividing line between right and wrong action. Wrong action is that of retaliation or of force — that of “an eye for an eye and a tooth for a tooth,” — “blood for blood,” not that of returning good for evil or of *non-resistance*.

He who believes in the right way, *walks therein*, and his way is the upward way, the way in which Spirit needs neither bibles nor text-books.

Leaving Christianity out of the question and taking a materialistic view of ourselves, we find that we are involved in experiences from the dawn to the end of our mundane career, and must perforce travel up or down; and, whichever way it is, it is the EGO which suffers and enjoys. There is no certainty in

knowledge of any kind. We do not actually know ourselves, we only think so, and the nearest we can approach thereto, is a *belief* in ourselves.

We believe in the uncertain and the unknown. If we knew, actually knew, anything, we would have no belief at all, since knowledge would fill the whole soul and the end would be. Knowledge, absolute and certain, does not admit of a future, but Belief does, thus giving rise to Hope, which anchors the soul.

The experience of pleasure causes belief in life, but pain makes one doubtful, wavering and uncertain, destroying hope.

Belief is of the soul, the mother of confidence and repose ; but doubt arises from a *failure to understand*, which is of the mind, the principle of unrest, dissatisfaction and pain. Belief leads to truth which all love.

That a man cannot believe except from evidence, is true ; but one man receives evidence from without, while another *feels it within*. *We cannot accept a thing as true except it be in harmony with our inmost feelings*. He who really believes in God believes in his own power to become Godlike ; but he who believes in the devil *knows* of him, for he *feels him within*.

We all instinctively believe in that which we love. Mental assent is no belief ; it may be forced out by fear, or love of appearance, or popularity, or gain, but the real belief is what we live. In view of this, Paul

says, "As a man thinketh, so is he." Belief is the fundamental principle of soul-growth. The credulous man stands higher spiritually than the incredulous. Why? Because all growth and real power depend upon the absorption of Divine fire, and belief opens the pores.

All magnetizers are aware that belief and fear cause receptiveness. Fear is based upon belief. The belief in the "harmful Gods" has diseased mankind through the cold, malarial influence of fear. We do not fear that which we know; it is the unknown we dread. True belief also gives hope, and hope casts out fear and imparts cheerfulness. Belief in that which we fear is not a belief, but an apprehension that the thing threatened, though unknown, *may* be true. This apprehension or fear creates a trembling and quaking as of an ague. It is disease.

He who believes in himself reposes in himself, and achieves success; but he who doubts himself is afraid of his shadow, and achieves nothing. Achievement is the acquirement of knowledge — as riches. But he who achieves nothing, knows nothing, and is poor; hence, he is dissatisfied with himself and others. He who knows least of himself trusts himself the least, and is afraid and doubtful. As of himself, so of others. We judge others by ourselves.

He who has the most trust and confidence in others has the best and highest knowledge — first of himself, secondly of others. He who knows the most of money knows the least of mankind. He

trusts money, but not manhood, for his knowledge leads him to distrust mankind. Knowledge gives confidence or destroys it. Woe be to him whose knowledge diminishes his trust. Remove the little confidence we have in each other, and all friendship and sociability would cease. Nations and governments could not exist, and progress would be at an end. Confidence is the diviner part of us. It is the child-nature — that which is “of the kingdom of heaven.”

Woe to him who has little or no confidence in mankind, for he has none in God. Sleep is sweet to the trustful soul, for God dwells within, and bars the door of darkness through which devils creep when we are off our guard. I have heard men boast of their doubts, of their unbelief and incredulity. But to me it is an evidence of smallness of mind. Religion has become the laugh and grimace of the world, by reason of the want of comprehension of its votaries, and of the unbelievers.

He who worships symbols is an idolator, and rightly provokes the mirth of others ; but there is something sublime in *principles* which always commands respect. The underlying principle of all religion is the same, and is as old as humanity. True, out of this principle — this fire-faith of the olden time — have grown up dwarfed and hideous forms of religion, at war one with the other, as man wars with man, or nation against nation. But the principle is still Divine, and universally breathes of the brotherhood of man, and the FATHERHOOD of God.



Who is there who, in contemplating the wonders of creation, has not felt the leaping of flame thoughts, as if in rapture — the kindling of a divine fire within that leaped and glowed with a fervent heat, melting our hardness of nature, our skepticism and unbelief in the wisdom of creative genius? Ah! who has not gone hence from this closet of worship feeling like a coward, humbled and weak as the publican and sinner who smote upon his breast, and cried, "Father, forgive me, a sinner!" I repeat, it is the small-minded, weak man, who quenches the fires of his own soul by his doubt and skepticism.

To gaze aloft at the stars and rear not out of your own soul a spiritual temple of principles for the guidance of life's actions — for the use of mankind — and instead, only spend our time in tearing down the house wherein our neighbor worships, is unworthy of manhood. Power is that which builds anew — not that which destroys. It takes genius to build an edifice, but a rat might undermine and topple it to the ground.

In proportion as we know a person to be truthful do we trust; the love for truth is natural; and it is our nature to believe in truth; and whenever we find it, we trust it, and hope for its increase and perpetuity; and when we know of it we love it, and will its spirit to be ours. Belief, hope, knowledge, trust, love and will, are all of kin to truth, and he who cultivates these graces shall yet be filled with righteousness.



In proportion as I believe a thing do I hope for its truth. In proportion as I believe in others do I hope for their health and prosperity. We rest in our hopes. The grave looks less desolate to the hopeful soul. Cheerfulness and smiles are hope's children. The unbelieving are the hopeless and the dissatisfied, he who believes in nothing, hopes nothing; the hopeless are the desperate. Which road will you follow, dear reader, for the truest knowledge? Do doubts and skepticism stand in your way, and choke and strangle belief? Destroy them, then, by not paying attention to their croaking. *Forget* your doubt by keeping in your mind and constantly before your eyes that which you love, or that which you would like to believe in and be. It is by the attention we bestow upon little things in the mind that makes impassable mountains of them; forget, or refuse to behold them, and they become *mole hills*.

Have you an enemy — one whom you can scarce endure? You know no good of him. This feeling does not make you happy — better destroy it speedily. Visit him in his prosperity and in his affliction *frequently*; talk with him; interchange ideas with him; enter into his life-plans and hopes. In process of time you will find some weakness in him that will arouse your pity, which is not far from friendship. The ingredients necessary for success in this is, first, a *desire* on your part to bring about the result, if for nothing else than your own peace of soul; second, a *belief* in your ability to accomplish what you under-

take ; third, a *cheerful hope* of success ; fourth, a true *knowledge of yourself* — of yourself and psychological power, and of extraneous means to affect him physically, such as gifts, or good and unobtrusive acts. My word for it, before you are done with your man you will be surprised at the amount of good feeling and friendship that will be developed between you. Perhaps he fancies you have done him a wrong. If you can possibly find some flaw in yourself, go and accuse yourself to him, and beg his pardon ; accuse *yourself* for the very things you know *he* is guilty of, but never accuse or upbraid him. But if you do this with doubt and unbelief in your heart of any good in him, your eyes will look your distrust, and he will be driven away from you as from a reptile. Control begins at home.

Consider the value of friendship, and the evils growing out of enmity. Meditate upon your enemy, and when thus wrapped in thought, with your attention fixed upon him, lo ! your spirit flashes like the lightnings to him, and mingles with his spirit, thus leaving an impression for either good or evil, just as you feel. Your belief in yourself is of importance here, for if you doubt yourself, and the Good God who dwells alike in you and your enemy, your prayers fall far short of the mark, and you will find your will weak and your mind scattering. Know you not that the same creative power called him into existence that did you ? Dare you question the purposes and wisdom of the Creator ? Why do you hate

or dislike him? Because he does different than you wish him to! Because he is not as you wish him to be! Ah! It is the same old story, "Great I and little you." Better by far "pluck the motes out of your own eyes" before you essay to sit in judgment upon your neighbor. When you judge others you are judging God, and *yourself*, for God is in all and is all. Then ponder these things well, my friend, for "Blessed are the merciful, for they shall obtain mercy." Woe to him who thinks wrathfully of others. There is no divinity in wrath. God could not be Infinite if all things were alike! If you are good show your goodness by increasing the good. That is our work. Believe in all things, because they are of the Father—you know not but your enemy was given to try you! Can you stand the test? Wrath piles up wrath as wood piled on a fire, but "gentle blows kill the devil."

Which road will you follow, reader, belief or unbelief—in order to make the most of yourself? Which leads to power?

## CHAPTER XI.

## THE PSYCHIC SENSES

To conceive a beginning is to conceive ONE being as all. There can be no boundaries to such being no centre, circumference, nor form whatever. The absurdity of such concept is apparent ; — but GOD exists : HE has neither beginning nor end, yet in all nature he declares of HIMSELF :

I am thought and the thinker,  
The draught and the drinker,  
The body, the senses, the soul :  
An atom adrift in the sky,  
A tear-drop, a blush or a sigh, —  
The smallest, — the greatest, — the whole.

As one or as many, as glory or shame,  
As dust on the wind, as water, or flame,  
“*I am that I am.*” Whatever men make,  
Good or ill, I become for their sake.  
Whatsoever they love I am moulded to be,  
The king or his courtiers, the slave or the free.

GOD exists and so do I, and as there is only one existence, I am GOD, and GOD is I.

Man is GOD’s agent in nature and creates things in the same manner as GOD does : — IN AND OF HIMSELF.

Everything that man makes is first made *in* his mind — *of his own substance* — to illustrate : I exist the same as GOD exists ; therefore

I. I AM formless, yet FULL OF FORMS.

II. I DESIRE to form something.

III. I THINK of what I desire to see.

IV. I WILL ; I MOVE ; and the *form or image* of it appears. This is evidence that I produce things *from myself* by the use of the *four powers* — in all of which I exist — gradually evolving some part of myself into objectivity. These four powers are : — I. DESIRE. II. THOUGHT. III. WILL. IV. MOTION. These powers correspond in number and function to four of the five senses : *Hearing, Seeing, Tasting, and Smelling*, — which correspond to the four seasons, four elements, four quarters of the globe, and the four points of the compass.

This is the “*Divine Quarternary*” of the *soul*, by the use of which the EGO projects some portion of itself outwardly and at the same time draws to itself things it *discovers* and desires.

For be it known that man is suspended between two opposing powers of Darkness : on the one hand by material darkness, which contains only the perishable, changeable substance of which things are made : on the other hand, by spiritual darkness in which is hidden life and all inconceivable powers. Now bear in mind that feeling is not included in the quarternary, although it is the most important of all the senses.



As explained elsewhere, feeling is the focus of all the senses: they come together in it like four great rivers emptying their contents into one vast whirlpool, to be carried down to unknown regions of the soul, there to be transformed into matter, and carried outward through the processes of growth, to become the flesh, bone and muscle of these bodies.

Sound is thus transformed into matter. The eyes carry that which becomes a part of us, to the soul. The aura of things that we smell is as important as the food which we taste.

Feeling is a vortex leading to the soul; and obnoxious elements, by accumulating there, produce HEAT or desire, which brings both pain and pleasure, and evolves thoughts of approval or of disapproval, thereby giving quality to the matter created, and producing discord or harmony, health or disease.

In this manner do we create, momentarily and *without ceasing*, new atoms of these bodies, — making them from the things which draw near to us in the darkness which covers all action.

We call from the abyss of *nonentity* that which, too often, makes the soul sick. They come — discord, malaria, crime, disease, and death — because we desire too many material things, and because our thoughts and wills move us outwardly, carrying our souls into violence and war.

Greed is a monster of darkness: and those who think most of wealth carry him down in sight and sound, in smell and taste, to the soul itself, there to

become flesh and blood reeking with the poison of insanity and crime.

Ignorance is darkness, and the material side of the sense of feeling is a dark side, while the spiritual or mental side is lighted up by the rational mind.

Mind also has a quarternary of senses, corresponding to the material side. These are called the Psychic senses, because they build the DIVINE BODY AND MIND. They connect with the north, south, east and west of *spiritual darkness*, which in silence awaits the vibrations of a *desire* for improvement, and the projection of a thought of other than material glory or possession. It is in spiritual darkness, sin and misery, that glory and immortal life are concealed, waiting for *Desire* to draw the elements of an organization suitable for their indwelling, into the soul, there to be fructified, to grow and to be born in due season, master of all.

DESIRE is not "The FATHER" so often referred to by the loving JESUS, saying "no man can come unto me except the Father draw him." DESIRE is the MOTHER of both materiality and mentality. It is for us to choose *which* we will be, mind *or* matter. We cannot be both.

Mind is within the body and the EGO is in the mind,—a prisoner in dark matter. The Psychic senses of light, of sight and of thought, illuminate the body, and the EGO finds his way out of prison,—or the body becomes a *fire body*, and free.

Desire is not the EGO, since it is something I pos-

sess, a something *within*, which becomes *outward in motion*, which I govern so long as it remains within, but which governs *me* when it becomes external. That is the case with desire ; it moves by the force of the will, upon the *wings of thought*, materially or spiritually, in either case to become the controlling influence of our lives.

The senses are dual — “male and female” — and so all creation is *sexual* action. JESUS in talking with NICODEMUS about being born again, likened the *spirit* to the wind that “bloweth where it listeth.” Now the sense of *smell* has direct reference to the *spirit* or aura of things — as has the nose to the “*wind*” we breathe : and the air in passing into the lungs, *divides itself* in the nostrils, — becoming positive and negative, — one supporting the male, the other the female, which is within. Between these, a constant creative or generative action is kept up, wherein spirit becomes matter.

Man has within himself the four great quarters of the globe, both materially and psychically : so also has he the great sensitive equatorial region, where the soul or seat of consciousness is located. This is the region of *feeling* wherein occurs the *division of sense* into the quaternaries of *pain* and *pleasure*, and *good* and *evil*.

Cold corresponds to the region of the north and south poles, while heat corresponds to the centre or soul under the equator. The masculine is in the north, the feminine in the south. In man, as in the

north, is cold, sleeping force. There lies Death, which means division and loss of power by the outward rush of energy toward whatever attracts him ; and that which attracts him most of all is the feminine.

Man *gives* ; woman *receives* ; he is the father, she, the mother. She is affectionate, and receives his passion, which she infolds as her own, returning in exchange therefore, her gentle and tender affection, which makes him human.

He is spirit — a moving force — which, like the north wind blowing south, carries with it a *smell* which begets in the south a host of living things.

The sense which corresponds to the north is *materially*, that of smell ; *psychically*, it is that of *intuitive perception*, a psychometric sense which is detective of and ferrets out hidden things.

The sense of smell — the male sense — projects the spirit or breath, the scent or aura of things or of *action*, into the *female sense of taste*, where it gestates, like a child in embryo, to be born into the world as *judgment, perception*, conclusion of sense, etc. It inhales the spirit and the aura of things as the nose does the atmosphere, projecting them on the other hand, as light projects its rays into darkness. For the senses of smell and of sight are both masculine and contain and *project the fecundating* principle into the feminine senses of *taste*, which is of the *south*, and of hearing, which is of the west. Smell aggravates taste ; and food drops into the dark



abyss of an empty stomach, as drops the ovarian egg into the womb, there to receive the *fecundating* principle and to *digest or gestate* into vitality.

The east is the region of light or mind whence the EGO sends out a flame to illuminate the universe, while the west is the region of darkness, of ignorance, of mystery, the unknown, the mother of all things, the receptacle of light, the womb wherein *thought*, the fecundating principle of mind, explodes and gives birth to the first of creation, that *sound* of GOD's voice which breaks the awful silence where thought is not, — saying, "let there be light." Sound *appears*, before light, even as the wail of an infant is prior to its thought. That which kindles the fires of intelligence is a *breath*, whose *sound* is *heard* in the still night of creation *before the eye perceives the motion thereof*. A breath which made "ADAM a living soul." A breath whose vibration was "THE WORD," which ST. JOHN says was "in the beginning with GOD and which was God." A breath, like "the wind that bloweth where it listeth," of whose home, form, or coming and going, we know not, yet which we breathe, hear and feel. This is the spirit which finds voice in preaching, praying, and in songs of all kinds. This Psychic sense of hearing is at the foundation of all culture and of all power.

The low, soft lullaby of a mother's love reaches the soul of a fretful infant and lures it to sleep and forgetfulness of its pains.

Ah, who can estimate the power of suggestion?



There is magic in sound. It creates more things than can be enumerated. Who knows to what depths of woe a sensitive soul can be hurled by angry words, a scolding tongue or eternal fault-finding, and who knows to what heights of ecstasy and bliss one can be carried by gentle words or sweet songs.

The quarternaries are the means by the use of which man becomes great or small. They are the hands, the feet and the *head*, whereby he takes hold upon the north *and* the south, thus standing firmly and with self reliance upon matter, while his head associates with the stars:

There is a DIVINE MAN AND WOMAN in each and every son and daughter of Adam.<sup>1</sup> SHE stands with HER back to the *night* of the west, with upturned face to the rising sun and with outstretched arms and open fingers toward the north and south; while HE, facing the night and HER, with his back to the light, stands with outstretched hands, and with strength, in the force of his physical manhood, to pull down the stars and remodel the earth.

So standing, they approach and recede. As they approach, her form and face glow with the supernal radiance cast over him from the rising sun, while his face grows soft and tender with the reflection of her beauty. The glory increases between them and

<sup>1</sup> There is sexual *arcana* in the *Quarternaries* which I can barely touch upon in this work. It is the great Rosicrucian secret,—*i.e.*, “THE MYSTERY OF THE SERPENT” so skilfully guarded in the Scriptures.—which embraces the cult of the entire *religious world*. Of this I purpose to write in the near future.

shadowy images, floating in the twilight of being, flit away from between them and are lost or swallowed up in the darkness before the man. In receding from each other the darkness falls, deeper and even more dense, as they grow apart ; while the nearer they approach, the more beautiful and radiant do those images appear, disappearing in his shadow as the reflection from her increases and envelops him with *power* and gentleness. These images, which are evolved from the action of the masculine with the feminine within, are principles of *sense*. Seven of them lead man *backward* from the feminine within, and the light which shines *through her* to the *loneliness* of his half being and the darkness and weakness of matter : but there are seven other principles which lead man *forward* towards her and the light of his own soul, to the completion of being and to a *divine marriage within* of which outward marriage is only a symbol.

These mental and psychic images which are evolved by the action and reaction of sense, have names, a few of which are given as the steps are taken.

The motor or power which prompts the first step towards the soul, is a *desire to become better*.

This desire is the prompting of the soul that there is something lacking — a deficiency — an empty void — a hunger and thirst for something that is possessed by neither the male nor the female within. The soul expands with hunger, and the greater the longing,

the greater will be the expanse of soul between them, the male and female.

Across the dim vista of the soul, each — standing as described — sees vaguely an object which resembles himself or herself. The female attracts the male, and *he* must *approach her*. *He* must take the steps; he must make his way through the twilight and the wilderness, amid the trials of life, along a way where *no feet* have trod. He is weak and uncertain of himself, and as he makes the first step he totters, but, struggling with himself, he gains confidence and establishes the determination to try again.

This first step is experience from which follow successively step after step in an increasing ratio of ascending power and glory till he meets her and she meets him, in the soul, which is common to them both. In this union is begotten, conceived and born into the world, the sunshine, the flowers, the delights, the patience, the charity, and all that ennobles and beautifies human character. In this interior marriage or blending of the two opposing principles of being into ONE SOUL, is immortality achieved, and death for that person is a mere matter of will and desire.

Seldom is this union perfected on earth because one, becoming tired of the ceaseless struggle of going forward or of opposing the outward trend of thought and action, loses sight of the other half, by the passing shadow of a doubt or of fear, and more easily takes steps backward and downward into ever increasing obscurity, ignorance and death.

## CHAPTER XII.

## BELIEF AND KNOWLEDGE.

KNOWLEDGE consists of accumulated facts, which are of *two classes*, viz. — those of the mind and those of the soul.

Knowledge is generally attributed to the mind, which is made a vast storehouse for the accumulation of book learning, or the recorded facts of the past, or facts which have been acquired through the experiences of others. This is *learning* — like the training of PARROTS, which speak by rule without real knowledge — hearsay.

Facts are the foundation of all knowledge, — as the the ONE *fact* of existence is the MOTHER of all experiences.

This primal fact of being is a *soul fact*, the mind has nothing to do with it, except to recognize it, as an infant recognizes its mother. It exists *prior* to mind, and is back of all experiences, which rise up out of it as the trees do out of the earth. Mental knowledge consists of the laws of motion, the manner and methods of motion or *how things act*, while soul knowledge consists of what we understand *of the things themselves*.



The first motion is the *first experience*, and life emanated from this point to reach in its weakness a *belief* in something besides itself—even its mother. In *belief* it rests, as in its mother's arms till something disturbs its rest, when up through this *painful experience* it arrives at the fact of the *uncertainty* of rest, of belief and of knowledge. In the uncertainties of existence we cannot help believing in a *certain*ty, because we KNOW we *are*, —and we believe in other things because they *are* also as we are. Thus *believing* we try and test those surrounding things, and arrive at *conclusions* regarding them which seem *true* and *certain* to us. These *conclusions* are the understanding of the *mind*, the one *solid fact* upon which the spiritual man stands, —what he *imagines that he knows*, —here he rests.

But these external things by their actions desert us — they prove false — they give us pain — and we slowly let go of them by doubting what we formerly so certainly *knew* of them. Here, in this doubt, is the beginning of a downward action of the mind, viz. — a KNOWLEDGE of the *uncertain* and the *untrue*. This is a *lower* KNOWLEDGE which undermines and unsettles the mind, destructive to trust, satisfaction, confidence, and repose in ourselves as well as others.

Unbelief in others is unbelief in ourselves at the same time, since we are all linked together. So knowledge follows belief both upward and downward, always antagonized by ignorance which does *not*



*know*, but which always *believes* in the unknowable, and in its unrest and dissatisfaction is always striving for the real, which somehow one feels is himself, and in the absence of knowledge we guess as we *desire* it to be, and whether true or false we grow by guessing.

Knowledge is the basis for conjecture. He who does not believe in conjecture is an unbeliever, (trusts only in facts, physical, tangible, and shuts the windows of the soul through which we may gaze upon fields of infinite beauty, and behold truth in its purity), and there rests *satisfied*. He who believes nothing except what he knows, is a very small pattern of a man, for in point of reality he *knows nothing*.

The man who ties himself to "facts" is like a fly in a spider's web: he is not satisfied. There is a wail within him, as of a drowning babe. It is only when he can forget himself and his doubts that he is happy. When you have gone through the whole gamut of experiences, and find reality and permanence in nothing, and vanity and vexation of spirit as the sum total of this life, you have then reached the plane of knowledge. This takes the egotism out of a man. He is then empty and receptive of Divine influences, and is led to *trust*, and to have *confidence* in creative wisdom. Trust leads to love of GOD IN HIS WORKS — not of objects, but of a principle embodied, and working *in objects*. Thus it may be seen that the road to power starts at belief in God.

He who believes has Hope. Hope is cheerfulness

and happiness. Truly we believe in that which harmonizes with our feelings. To believe in a thing through fear is not belief in this sense, but rather a conviction of experience, far beneath belief. It is a shock, an agitation, wherein there is no rest or satisfaction. All conversions through fear testify to this truth. He who is converted through fear has no intuition ; hence he is not called from above, but from below.

Intuition does not come from without, hence no teaching can awaken or open it. Instinctively we fear that which is not in harmony with us. How, then, can we believe in that which we fear? We always desire to destroy that which gives us pain. The fear of GOD is a pain which the world tries in vain to remove by sacrifices, prayers, and flattering ceremonies. Fear does not lead to knowledge, or blending of natures, but to unreal and erroneous views of God and of each other. It builds walls around us, as a citadel in which to defend ourselves. It isolates man from his fellows, and arms nation against nation.

We fear that which we hate, and love and serve that which we are in fellowship with. Fear springs from belief, but it is in a descending scale : it is beneath and not above. The fearful are not the hopeful. Hope is the anchor of the soul. It is GOD's garden in the soul ; the Eden wherein the tree of life and of knowledge grow side by side. With hope, the poor in their hovels can live in palaces built

in air. Without hope, the sick in their palaces live in *real hovels*.

Conjecture is stirred in the mind by the last expiring wave of heat that descends from Divine fire, as it deposits its ashes as the facts and forms of existence. Belief is the flame-tip; hope the glow of the red flame; knowledge is where the flame bursts forth; unbelief is cold ashes. Right belief is belief in man, and it inspires hope in man, and gives a correct knowledge of man. This is a correct knowledge of GOD. How can we believe in GOD when we do not believe in man? How can we have hope in man when we fear him, and hold aloof from each other? How can we know GOD when we really do not know any *thing* in existence?

I. Let us investigate all things; for this is experience.

II. Let us believe in all things; for there is a spark of good in all, and the wisdom of the Creator may be found therein.

III. Let us hope all things; for the good manifests itself in hope. Be of good cheer, for all is well. The hopeless are desperate.

IV. Let us know all things; for the essence of things is fire; and he who knows the most is the purest, having been purified of his pride and vanity by the absorption of the essence of things.

This is the mundane circle — the four elements — the four points of the compass. He who has passed around this circle has returned to the point from

whence he started, viz., nature — indifference. He is a child again, without pride or egotism, hence is receptive to the Divine influences, which lead him in a supernatural manner upward to the abode of the Gods. Those who return to this point are capable of going higher.

We all revolve in the mundane circle in quest of knowledge. Some gain a little, others a great deal. To some it imparts trust or confidence in man (or God); others grow misanthropical, and become soured on the road, and trust no one. Acid is cold; it kills the warmth of the blood, and gradually, but surely, extinguishes the fires of life. Distrust is acid.

We become fixed in our opinions on the circle, and branch off, either upon the upward or the downward road. Some, however, revolve in the circle of knowledge all their lives, and still have no opinions of anything outside of the mundane circle.

It is said that only fools have confidence in mankind; but this is a mistake. The best and greatest men the world has ever known have been child-like in their trustful nature. The rogue and the knave are never trustful.

We have existed previous to this life; and we come here from above or below, bringing the aroma of the world we came from with us.

There are three grades of mind, corresponding to the three general conditions of Spirit-life. This world and this life are a battle-field between the celestial



and the terrine worlds, an intermediate state where souls are given a chance to ascend higher if they choose. There are many grades of being, both ascending and descending; and man mentally and physically corresponds thereto.

The spirit of the world you will inhabit after death *is within you*, and, as sure as fate, will gravitate to its home when freed by death. The spirit of the terrine world begets all manner of vices and diseases, whose culmination, unless healed, is total loss of all power and consciousness. All love and humane affections come from the celestial. All things die in love, and all things are born of love. The extremity of grief is the beginning of joy. The last throb of pain is the first throb of pleasure. Ecstasy is close upon the confines of despair. The extreme woes of hell vomit out souls purified by fire. Extreme knowledge strips a man naked of his egotistical garments, and shrouds him at the gate as if for burial.

This is the death of knowledge: the state of the mind is changed; it has reversed its polarity. His intuitions begin to work in his despair of life, and he receives that which is to the soul what knowledge is to the mind, or food to the body. Intuition begins where worldly knowledge ceases. Its methods are inductive, instead of deductive. To the intuitive, knowledge comes by impact, rather than by contact. All revelation comes through intuition.

The foregoing is the secret of all conversions. The despair of the sinner, when at its culmination,



---

dies. Its death is the birth of ecstasy, which many mistake for the regeneration. But it is perfectly natural that pleasure should follow pain: hence there is nothing supernatural in conversions.

The deeper and more heartfelt the despair, the greater the pleasure that follows it, and the more real and lasting is the conversion. But God's Spirit comes through intuitions — spontaneously, by labor and constant and unwearied attention — by purification of the mind, and a preparation of the body for its reception. It is natural to believe in the supernatural, but unnatural not to believe in it.

## CHAPTER XIII.

## FAITH AND KNOWLEDGE.

THE most FATAL enemy of the soul is DOUBT. He who doubts his own powers cripples himself. He who FORGETS his doubt rises superior to himself. He who believes in, and has confidence in himself, has more power than he who doubts his own powers. Moreover, the more confidence a man has in others the greater is his friendship, and the more friends he has. Friendship is the measure of influence, and, consequently, of power. Out of belief comes knowledge; and out of knowledge comes faith, or, rather, that which approximates faith and makes it possible, viz., Intuition.

*Perfect faith* comes from *perfect knowledge*; but inasmuch as we are imperfect beings, and, consequently, have no *perfect knowledge*—not even of ourselves, and still less of others—how can we even *approximate* a *definition* of faith, much less a knowledge of the powers it may confer upon its possessor! Why scoff at the sayings of Jesus, when we do not even know what he meant by faith? He certainly estimated its value very highly, for he said: “If ye have faith like a *grain of mustard seed*, ye shall say

to the mountains, be ye moved and cast into the sea, and it shall be done." It is evident he coupled it with the will, for it could be done by a *command*, and no prayer or supplication is even suggested. What great thinker ever extolled DOUBT, or taught that it ever conferred any great blessing upon its possessor? Not one! It is simply a destructive power—a negation; it builds nothing; it destroys all that it touches.

A desire to know the truth is commendable. Respect for others leads to the interchange of ideas and investigation. This is good. Never doubt a proposition till you are sure you *thoroughly understand it*. Never doubt the truth of another till his falsehood is a demonstrated fact. *Know* a thing before you reject it. Be hospitable to the wayfarer: for although you may be imposed upon many times, you may some time entertain an angel. Some thoughts are angel-sent.

But PAUL's thought in reference to faith being "an evidence, — and the substance of things hoped for," is open to question.

JESUS gave no definition of faith further than to assert that it is a power above all nature's powers. A power that can change, disorganize and remove the solid mountain, heal the sick, raise the dead, make food for the hungry by a thought or word, and in fact endow its possessor with immortality *here on earth*.

It is passing strange that his disciples, who were

intimately associated with him, should all be silent touching this wonderful power, and it is still more strange that the definition of so important an item of the gospel should be left to one who had no acquaintance with its founder, — one who had never heard him speak of that or any other subject.

According to the expressed declaration of JESUS, PAUL had no faith at all, — how then could he tell what it is. What great works did PAUL do? He preached and founded churches and wrote epistles for their instruction, but had not will power enough to protect himself from the wild beasts which devoured him in the arena at Rome. "Evidence." Indeed. What prostitution of spirit to mere theorizing. "Greater works than these shall ye do BECAUSE I go to the Father," said the gentle JEW of Nazareth. Alas! What does the record show. If he cried out in anguish of spirit more than once — "Oh ye of little faith" — to his immediate disciples, how much greater would have been HIS anguish and cry at the performances of PAUL and the early Christians, and what would *it be now were he present*. It is due to PAUL that the Saviour's words are given another meaning than they were intended to convey.

It is evident that belief is intentionally connected with faith from his saying: "he that believeth in me shall not die; and even if he were dead yet shall he live again." But why was not the whole of that declaration reported?

He evidently explained that faith is a *universal*

*spirit* and not limited to any one person. His declaration to the woman who touched the hem of his garment and was healed — “thy faith hath made thee whole” — also his saying “I have not seen such faith, no, not in Israel,” all go to show that the power was more in *the one who was sick* than in him who did the healing. As it is written, — “he did not many mighty works there because of their unbelief.”

There is no question but that belief is the *beginning* of soul power, and that faith is the *highest of all soul powers*, but of the powers *which lie between* the lowest and the highest, — of the places where one may pause to rest, close one’s eyes to the awful altitude and grow accustomed to the changes in mind and body which must occur in the transformation from weakness to power, — who hath explained them?

We often believe in things in which we have not full confidence, hence on the road to power, the first step above belief must be confidence, and this confidence is generated in the mind by the *union of belief with the object or principle believed in*. Confidence is begotten within by a test of our powers — it is begotten between individuals by association — and while nearer to power than mere belief, yet is it a long way even below knowledge, to say nothing of faith, which is the opposite or antagonist of knowledge which it *supersedes* and sets aside as of no value outside of the laws of nature.

We believe in things of which we have no practical knowledge, but such belief is of the mind while



confidence is of the *soul* and is therefore a matter of *feeling*. Self knowledge gives us all the power we have over mundane things, but inasmuch as our self knowledge is limited to belief or, at the extreme, to self confidence, our personal power is mainly a *weakness* of which we may very justly be ashamed.

Faith is a soul power inherent in all but not manifest in all alike. It may be said that it is the pose or attitude the EGO takes in reference to the surrounding universe of life and power.

It is weakness that needs support and it is a mistake to assume that a weak person could possibly contain a power to move a mountain.

Faith is not belief in some one else, yet belief arouses the *faith which lies dormant* within, nor does it matter who or what may be the object in which one believes ; but the belief which arouses faith *must be that which* takes hold of the Heart, — consequently true faith is within and closely and intimately connected with the EGO itself from whom all power descends. Faith in self is inspired by GOD who dwells *within* and it is that which one *feels* ; but it cannot be known in any other way than by a union or focus of *all the senses, both physical and psychic*.

In proportion as one believes in himself, is he strong, to be, to do, and to enjoy ; for GOD dwells in *self* as a *conscious entity* ; but to believe on others is an open road to disappointment and failure, and while the weak must lean upon some other thing, therefrom arises the erroneous idea that faith is a belief in some-

thing of a stronger nature upon which one may lean for support. This is true as to childhood, but are we to eternally remain children? The full grown man trusts in his *own strength*. Is this not evidence which sets aside the knowledge applicable to children and weakness, and, furthermore, does it not show that faith is a self supporting and self steady-ing power? If mere belief in one's own power, — which leads to *effort*, and is one step to self knowledge, — can do so much to make man great, how much greater could he be if he KNEW *himself intuitively* without the effort and experiences.

Knowledge is acquired by painful labor; intuition is the open door of the soul through which life and all that appertains thereto flow in; while faith is the key which unlocks the door.

The forming of the judgment or the understanding, is the greatest altitude the mind can reach. Here knowledge takes hold of nature at its best, which does indeed induce a love of intelligence for nature whereby mind is caused to revolve around it, eternally at home and satisfied.

Now by reason of this great love for nature does mind antagonize faith, for it is hard to believe in anything above nature, whereas the highest point that knowledge can reach, is *impossibility*. This is a vacancy in mind *unfilled by knowledge of mundane things*. Impressions lead to belief beyond and above material things, and with this belief comes Doubt, which holds the door of the soul fast locked, and man

prostrate and bound to the wheel of nature, which ever "goes round and round."

The fact is that we attach undue importance to mental powers. Mind predominates soul to such extent as to obscure and prevent *all* manifestations of soul powers. In all voluntary movements of mind and of body, the *will* is the motor; but in soul movements—involuntary motions—*Desire is the moving force*. Desire is to the soul what the *indrawn breath* is to the body, i.e.—the *accumulation of energy*. Desire is "father of the thought." It is a silent opening of the soul to receive,—a suction which indraws *any* physical sense desired, thus rendering it inoperative or disconnected with the will, as is one's hand when paralyzed.

The power of *Irdhi*, according to the *Buddhistic* cult, which is developed by meditation and training, is the same as manifested by JESUS in walking upon the waters of the sea of GALILEE, by GAUTAMA when standing in the air preaching to the people, by PHILIP (Acts 8-39) before alluded to, and by many mediums of modern times in the manifestation of the power of Levitation, or of floating in the air. The allusion to WILLIAM H. MACK in the first part of this work illustrates this power of the soul to *indraw, modify or suspend* the specific weight of the atoms of matter composing the body.

The senses are indrawn in part or wholly in HYPNOSIS or in trance, and the indrawing of sight and hearing by abstraction of mind is of common

occurrence ; but the main point is that this power is involuntary or *of the soul* rather than of thought and of the mind, — the power of EMOTION and *not of the will*.

The soul which opens wide its portals at a throb of sympathy or desire, automatically calls to itself all the power necessary to accomplish, but doubts and fears must first be indrawn. PETER could walk upon the water if his eyesight and his knowledge of the laws of matter had been suspended or held in abeyance.

Desire must always lead the will and from this fact has arisen the practice of prayer. But the vocal expression of desire weakens its power ; since all power ascends from the EGO at the invitation of the longing soul, which in voiceless earnestness opens inwardly. The power of the soul to answer its *own* prayer was called FAITH by JESUS.

The giving of gifts from one to another is merely a temporary benefit at its best and often proves a curse rather than a blessing ; while that which one acquires by unaided effort is lasting and a source of character growth. JESUS, understanding this, healed the sick merely as illustrative of the powers of FAITH, and often said, — “see that thou tell no man” — “Give GOD the glory.” He never claimed that he of HIMSELF could do anything, — it was always the FATHER WITHIN HIM who did the work ; but even then there was no claim of giving. It is “thy faith” — not mine — that heals. “If YE have faith,” etc.



The faith that heals and the faith that saves is *in the SELF*. if ye have it not there, no power outside of you can impart it, and no knowledge—except it touch the soul—can confer one single throb of pleasure or pain.

Man with all his knowledge and boasted powers is not so near the spirit world as the dumb brute which knows nothing. And yet, knowledge is our only hope, for mind is the light of this existence, and knowledge being the ultimate of mental action, if, at its highest point, or apex, it meets the spirit world with sufficient intensity to become impregnated with a *desire* for something grander, and a more lofty idea of human nature and its possibilities, with not merely an idea “to know good and evil,” but to know the Good, and to have power to do it under all circumstances, then, indeed, it may truly be said to be the *road to power*. As such I recognize it.

Analyze, sift, digest all the facts and phenomena of this existence; weigh the stars and suns of space, and trace them in their eternal voyage; dissect the human form, and search the convolutions of the brain, and, if at the end, you have no belief in the divinity of creative power, no belief in the spirit that has escaped your telescope, your scalpel, and your scales, tell me not that your knowledge is the road to power. For real power is repose, rest, trust, confidence and harmony. That which brings no satisfaction and rest is destructive.

So, knowledge may build up the soul and expand



it, or it may contract and weaken it. If knowledge makes a man egotistical and proud, it does him harm ; but that knowledge which causes one to realize how small and insignificant he is, and how very little he knows, and of how little value that knowledge really is to him, makes one negative, and receptive to the world of intelligences which surround him. Then it is that they come near and speak to his soul, and he conceives an idea of "BRAHM," "ALLAH," "JEHOVAH," "JOVE," or "GOD."

The knowledge of facts is good, for it expands the mind ; and when the mind is sufficiently expanded, it leads to deep thought, reverie, abstraction ; and abstraction opens the door of the soul, viz., the IMAGINATION.

The imaginative are the credulous. Power does not come from one thing alone, but from the All — the Infinite. Knowledge is necessary to weakness and infancy ; but for the GODS there is no knowledge — it is simply faith.

Faith includes all things of an inferior nature, as the over-arching dome of heaven encircles all within it. It is beyond all knowledge, then who can explain it, or who can understand it ? It is to the soul what knowledge is to the mind. As we can only approximate knowledge mentally, so we can only approximate faith intuitively. According to our knowledge, so is our faith. In exact proportion as we know wife, children and friends, do we have faith in them.

Knowledge is not predicated upon anything *but*

*truth.* It is not satisfactory to merely know that a thing is false. We must *know the truth* in order to be satisfied, and to be made whole and clean. As you know yourself, you have faith in yourself. As you *know* God you have faith in him. All that the mind can grasp of anything is that which appears, and this appearance is a *revelation* of something hidden. It may come in dreams or in visions, or in reverie, or in contemplation, reading of books, or conversation; or listening to sermons or lectures may provoke the conditions necessary to induce revelations; but in whatever way it may be induced, it is subjective; it is a union with the thing thought of — a oneness of spirit and being.

You have faith in yourself because you are *at one* with yourself. You have faith in your wife in exact proportion as you are one with her. Faith in things changeable, and hence untrue, is destructive; because they desert you and leave you empty.

Faith is a power which comes to man as a revelation, in the expansion of the soul, when the mind is closed up, laid away, as it were, or suspended — held in abeyance. Then things sublunary disappear; and the ineffable glory appears, and, entering in, is one with SOUL — giving power undreamed of by mortal man. Faith *steadies, sustains* and *fortifies* the will; combines all spirit in one. The powers of dissolution and of creation are of faith. It is effortless. It is the suspension of all mundane laws.

Knowledge is of no account, only as it assists one

to *enter into the Spirit*. Then it is set aside, as a man having scaled a wall, and not being obliged to return, throws the ladder down. Think you this faith and power can come to us? Nay! *We must ascend to it* through a *regeneration* in the *Spirit*, and by a *birth* of the *Spirit*. It is another mode of existence, to be entered only through birth. Salvation is from weakness, disease and death, and thus from hell; for hell is an outgrowth of these.

We work the best we can to prepare the way; but we make mistakes and failures in our ignorance, and fall continually. But faith is a gift of the Spirit in answer to our *intentions* and *aspirations*. In faith there are no mistakes nor failures. It is not possible to lose faith when once attained. How is it possible for a child after it is born, to become as it was prior to birth? Faith is universal. There is no *one* or *particular* faith."

*There is no such thing as "THE FAITH;"* consequently faith cannot be lost, any more than God can be. Talk about "falling from grace," and "losing the faith!" Nonsense! They never have any to lose. There is a fall, however, in the pretense of possession. The pretender always falls.

It is the habit to speak of faith as a something akin to belief—as blind—as less than knowledge. But this shows our ignorance. Faith is to the Divine mind what knowledge is to the natural. Through and by knowledge things of use are produced and multiplied in the earth. Through and by faith matter

is evolved from the spirit, which, from a chaotic, formless state, takes form such as the will may determine.

By this method Jesus made bread and fish for the hungry multitude. A few loaves and fishes were sufficient to furnish a nucleus of attraction, when, in obedience to his will, his Spirit flowed in and assumed the form desired.

In support of this Idea that it was his *spirit* which entered into the loaves and fishes and multiplied them, i.e., was transmuted there and then into bread and meat, please read his own declaration (see Mark xiv. ch., 23d and 24th verses: Luke xxii. 19; Matt. xxvi. 27, 28, 29). "Take and eat, this is my body," etc., "Drink! this is my blood!" "I and my Father are one." How beautiful, and yet so simple! God is in everything, and is everything. We eat him, we drink him, and we breathe him. These things support these bodies, but the thoughts we think are the breathing in of our spirits from his spirit. The elements composing food are the same as those composing our bodies. Attraction is the soul and life of every atom of matter in existence, this principle in humanity is termed affection or love, and Jesus said, "God is a Spirit," — *not a form but a Spirit*. JOHN, the "beloved APOSTLE," in speaking of the same thing afterwards, wrote, "God is Love," and "No man hath seen God at any time." Why? Because spirits are not seen but felt. Anger, pride, avarice, etc., are spirits, but they have no form except as they



take form in acts, they are felt within us, and manifest themselves outwardly. Thus GOD or love dwells in all that is ; and he who hath most love in his heart sees and feels the most of GOD in all outward manifestations, because he *feels* him within. So when you eat your meals, consider it is partaking of "the sacrament." The thoughts you have of your food call the spirit uppermost in your minds thereto, and charge it with life and health ; or if you eat with an envious, covetous, or an angry mind — then disease and death attend your eating and drinking. If you love your food, it does you good, but if you loathe it for any reason, you better not partake. Be thankful for what the GOOD LORD doth send ; for in so doing you do become full to overflowing with the spirit, and food becomes spiritualized and multiplied, assuming any quality desired. Not only that, but food may be produced spontaneously, as Jesus produced it, or any poisonous substance may be made harmless — solid matter moved from place to place without visible force. The methods by which this may be done are not easily explained, even when one possesses the power. Why ? Because the power does not exist wholly in *mind*. Mind leads up to it, as it leads to the soul. Faith is a soul-power which descends into the man at times by reason of the union of Belief and Knowledge. For knowledge is a thing *felt* by the soul, as well as comprehended by mind. I do not believe  $2 \times 2$  make 4. I know it — it is a demonstrated certainty ; and my soul rests satisfied

.



in its fulness of this truth. Belief is in things of which the soul may glimpse truth in an uncertain twilight, — which when found out becomes a CERTAINTY to the soul, and knowledge to the mind — thus the soul and mind are connected, or the door opens, for Spirit with its satisfaction and rest, to enter into the man with power. The nature of the knowledge determines the elevation and satisfaction of the soul, and the degree of power given. Thus does one enter into the Spirit, and the Spirit enters into him, first by evolution, second by involution. The Mind by concentration and limitation of thought evolves a stream of light in one direction, which when at its ultimate height receives a rush of Spirit in which Power resides. In view of this principle of evolution Jesus said: "First seek the kingdom of God, and then all other things shall be added unto you." The kingdom "is within you;" it "is at hand;" it "is like unto a pearl of great price;" or "like a little leaven which a woman hid in *three measures of meal*." The meal is a type of the body, mind and spirit.

The wisdom of things is seen in their mechanism; the order and harmonious arrangement and adjustment of parts, and the ease and perfection of motion without jar or friction. The same is true of the mental and spiritual man as of the physical. The jar and friction of this life is what wears out the machine called man. Each and every atom of the body is in motion, and they are in health well poised and lubricated. This is harmony. But when there is not a

proper balance of all the essentials, there is a discordant friction of parts, and a loss of power, motion, health and vigor. The soul furnishes the lubricator, viz., magnetism.

The kingdom of heaven is harmony, power, eternal youth, life, innocence, and peace. The principal element of the kingdom is *wisdom* born of love and will. If love be lacking, or be of a low, vulgar order, the wisdom born of her will be inharmonious, and the kingdom is that of disease. By wisdom, through faith, are all things made. But if the wisdom be inharmony, and the faith be small, or none at all, what can you expect to flow from the spirit; or, what *quality of life will be generated?*

Bear constantly in mind, kind reader, that when I speak of God, I speak of your power of will and love. When I speak of wisdom, I have reference to the harmony of yourself. Harmony means a great deal. HARMONY means ONENESS; no conflict; no opposing elements; no warfare between the flesh and the Spirit. "The lamb and lion have lain down together." Remember, health is altogether due to what little harmony we have. The greater the harmony, the more wisdom. The greater the wisdom, the more life, peace, rest, pleasure. Discord wears us out. The best of us scarce last half a century, and that length of time is enough to disgust most people of life.

We are scarcely able to generate magnetism enough to keep this human machine in order more than fifty

years at the utmost. Now, were the love pure and innocent, and the will strong and God-like, the wisdom or harmony of the machine would be more perfect, and the life evolved, or the spirit set in motion, possessed of such power that mountains might be dissolved; or bread, fish, flowers, clothing, or human forms evoked at pleasure, and the machine possessing such power could wear on eternally without friction or age.

“Greater works than these shall ye do, because I go to the Father” (Spirit.) The dark and noisome earth — the fiery constellations of heaven, with their countless hosts, all exist by the will of GOD, and are sustained by his love and wisdom. But HE lies slumbering as in a tomb in the things he has made! The mighty mountains piercing the clouds, crowned eternally with purity, as a flame-tip, tell us in their vomitings of fire — in their groaning, and shaking, of the nature of him who sleepeth beneath.

Tombstones are they, flame-shaped and spiral, marking the resting-place of the infinite. They show the oozing out of HIS power, and the aroma of HIS presence fills space, things and men with his returning consciousness, which, when fully returned, will swallow up all things as matter in fire. The changing forms — the mutability of things — is due to the fire which dissolves, changes, and combines matter. The will baptizes the fire as with water, and thus in wisdom preserves forms, and perpetuates life. It holds it in check, and regulates the heat so that we

are not consumed. This is the esoteric meaning of the baptism with water.

If the will can restrain the fire through its exercise, it also can unchain the lightnings and vomit out flame, which, though unseen, shall not be unfelt, and which, meeting things on the way, passes through, dissolves, and causes them to disappear noiselessly, in decency and in order. The same hidden and unseen power drove back the lightnings in their mad revel on "dark Galilee" at the simple words, "Peace! Be still."

It is the unnaturalness of man that keeps the Infinite under. We cannot return to nature, but we can rise up to the supernatural, and still exist. We suffer pain, because of the deficiency of fire. How easy for the strong will to turn a flame upon the dark door of it, and exorcise it as if by magic. We are full of darkness and sorrow, because we are vacant. How easy to be full if we are only wise!

To attract the fire and hold it by baptism is fullness; which, indeed, is life-pleasure; nay, ECSTASY, beside which trance is as a dream. In purity all power resides. Fire renders all things pure. It reduces, refines, purifies and illuminates all things. Fire flows from love. But you do not know what love is. You think it hath something of sex in it; and so it has, for sex is a symbol of it. The ecstasy of a virgin soul when first baptized by the contact of a spirit, all in harmony, is a poor expression of love in its abstruse sense. But it is the best I have.



Love is not the soul. But the emotions we feel that satisfy us, we call love. These emotions felt by the soul are produced by movements of the spirit being projected by the will from the mind to the soul. Soul is the mother; Spirit is the father; and love dwells in a latent state in all things till roused into action. So Spirit or GOD being love, produces emotions only by action, which is effected by mind in us. When latent, it is power — when active, the creator. The highest and most ecstatic and exalting emotions mankind know — those that transform us into GODS, or debase us to the lowest Hells — are produced by the union of the sexes.

It moves the whole sensorium of the soul, and by its motions evolves a spiritual fire that burns in the nerves like a volcano. As a volcano vomits out molten earth and mineral, so fire, trained by the will (baptism) decomposes all dross and baseness, which it eliminates from the system, leaving nothing but the pure metal. Beware of the fire, if you are impure! It will leave not a vestige of you, soul, mind or body. Love builds up or destroys. Slow, lingering decay is as certain as rapid combustion. Nothing comes out of GOD's crucible but immortal beings.



## CHAPTER XIV.

## THE SOUL.

*"The soul that sinneth, it shall die."* — BIBLE.

I HAVE already defined the soul as a vacuum, and herein appears the impossibility of it. The sublime and the ridiculous are so closely united that sometimes one is taken for the other. Modern philosophy, backed by science, says there are no vacuums; that "nature abhors vacuums" — thus virtually admitting their existence; for how can nature abhor that which has no existence? It is not possible to conceive of a thing which has no foundation or existence. The supernatural is denied also, and that shows the weakness and nakedness of philosophy. The soul is supernatural, and it is a vacuum; but it is not given to ordinary minds to comprehend this. How can the natural mind believe in that which nature abhors? We instinctively try to destroy that which we abhor, and the mind that rejects a proposition is at variance therewith, and its thought is that of destruction.

No man can conceive of the supernatural, except he have a something in himself in harmony with the idea. The soul is a vacuum — it contains the Ego,

its maker, which is supernatural, because nature cannot destroy it ; and that which is hidden is always superior to that which is visible. Soul corresponds to the feminine principle in nature, but this correspondence does not make a natural thing of it at all. It is not a thing, but that which gives birth to things. Attraction is the feminine of nature, but this is not the soul, but that which the Ego produces as a governing law in nature.

In nature, things are moved by CONTACT and by IMPACT. Operations by contact are always downward. We cannot operate upwards, save as we receive that which is superior from above by impact. This is the way of the spirit.

Spirit is NATURAL, UNNATURAL, TERRINE, and CELESTIAL, and may become supernatural by working itself out of the laws governing those four grades of spirit ; or, in other words, by becoming master of all of nature's methods, operations, modes of action, etc. This is within the range of man's powers. This nature in which we exist is not infinite. There are other natures. This is a peculiar one, in which *motion* is the law. Perfection of motion is the ultimate of this nature. Perfection is stagnation, of which we know little. The perfect union of soul and spirit is the supernatural, but the spirit is swallowed up by soul in such union.

This union was called "NIRVANA" by GAUTAMA, which HARDY, the translator of BUDDHISM, says, means annihilation.

But he mistakes. It is an existence outside and above all human comprehension. Hence the difficulty of explaining it. All spirit is fire; but spirit outside of soul has quality, quantity, sound and colors; which are lost in the fusion or oneness of soul and spirit. "Things of the spirit are nonsense to the common mind." Soul is not a thing, save it be united to spirit, neither can we conceive of it save in imagination.

To conceive of the soul is to make a thing of it — thus man creates his own soul as a thing. Without such conception the soul is formless, and there is no permanence or reality to its existence, *i.e.*, it takes any shape, according to circumstances and conditions. To give form to the soul, then, is man's highest work. The souls of vegetation and animals have no fixed or durable form. The same is true of some men.

All perfect forms are spherical, and the Rosicrucian symbol of a winged globe is a type of a perfected soul. Some Rosicrucians claim that the soul is located, or has its equator, at the pit of the stomach in the solar and semi-lunar plexus, with one pole in the brain and the other in the sexual organs. This is undoubtedly true of a perfected soul. But in its imperfect state it is in every atom of the body, and cannot be withdrawn therefrom save by death.

The lungs are the physical representation of the soul's wings. All flights of thought depend upon inspiration — a breathing in, as it were, of another atmosphere from a thought-world. The perfect soul

can leave the body at will, and fly away to realms more vital than this. But the imperfect is held fast to the atoms in which it is anchored by demerit. The perfect soul and spirit can make and dwell in any kind of a body it chooses, and dissolve it at will.

There is a vivifying and vitalizing, exhilarating and exalting influence comes by deep and protracted breathing ; but in thought there is a deeper, broader, higher, and more profound exaltation, because it touches the sensorium of the soul itself. Breathing is physical ; thought is mental ; but meditation is the poisoning of the soul's wings for flight.

There are some thoughts which take hold on the filth of hell, which they stir up to the degradation and damnation of the thinker ; there are other thoughts which elevate the soul and exalt the thinker. In neither case does the thinker go outside of himself in his thought, albeit he imagines that he does.

In order to become an epitome of all, man must pass *through all*, which can be done mentally, for the true man *lives in his mind*. He must dissect himself, and analyze all his passions, motions, emotions, motives, etc., and master them all. They are the steps in his ladder of progress. He must begin at the bottom to climb. The sexual and love nature are at the foundation of existence. God has so ordered it that man's greatest happiness, as well as his greatest woes, spring from this source. If there is anything impure about it, it is in the mind of him who so estimates it.

Of all acts the sexual is the most potent, for herein man approaches the nearest to the portals of Divine creative energy. Here, in the veiled temple of woman's body, GOD baptizes matter with his Spirit, and lo, it becomes an immortal being, having in embryo all the powers of GOD himself. Is there anything degrading about this? The true man and woman love their children. The great solace and pride of their lives are offspring; they are a result of this relation, of which we may only speak in whispers, and over which a pall must be spread. As if GOD has made something of which man is ashamed.

In this relation soul meets soul in an ecstatic blending of Spirits, and a watchful GOD bending low from on high "broods over the Holy of Holies" in the temple, and accepts the sacrifice, consumed with fires of love, and entering in, is born of woman. "The Immaculate Conception" is the result of a perfect union of man and woman. The resulting child must, of necessity, be superior to the parents, for such is "the CHRIST, the SON of the *living* GOD," *not of a dead one*, for DEAD GODS produce half men and women — devils in human form. "We are dead in trespasses and sins."

A virgin typifies purity of Soul. "The HOLY GHOST" is "the Holy Spirit," or a pure Spirit. Now, the union of such produces "the ONLY BEGOTTEN SON OF GOD;" for GOD cannot be incarnated in impurity, save as a progressive being. The only way GOD can be begotten of man, or in man, is through



purity. But what is purity? What is sin? Disobedience of law is said to be sin. Without law there could be no sin, for there would be no standard, or regulator of action. This is an idea as true as nature, and as old as humanity. The writer of GENESIS expressed it in an allegorical manner, or as a fable or parable. Law is, after all, only a mode of action. But of what action is sin predicated? SEXUAL ACTION! Nothing more, and nothing less. Strange idea! And wherein is its truth? A virgin is pure; but a mother — a fully developed woman — one whose love-nature has had full expression, *is impure!*

I am not one to scoff at an idea hoary with age, which has had the respect and reverence of the good and great for untold centuries. This vague legend or tradition, of the fall of man, *must* have a foundation in truth, for it belongs to all races and nations. And this is also proven by the present condition of mankind, which I have set forth under the head of THE UNNATURAL. It is a matter of little or no consequence, *how* it happened, but it is of vital importance to know *wherein* the fall consists.

The ancients wrote allegorically. The fundamental truths were not for the multitude, hence they were hidden away in parables, or conveyed in language intended to mislead. All knowledge of value was fast locked in the temples, and taught only as mysteries to the initiated. But in their writings the truth is manifested occasionally, especially to him who

has "the keys." The ancient wise men, seers and prophets, were deeper versed in the mysteries of nature than we are, hence some of them stood nearer to God, and received truth more in its purity and simplicity.

The fall of man was the fall of the soul from its perfect spherical form to a diffused or atomic state. To a perfect soul the emotions are perfectly subject to the will, and any part of the system may be affected in any manner desired, *without the provocation of contact with objects*. Before the fall woman was a subjective or spiritual being (taken from Adam while in a trance, as I will more fully explain hereafter) — a materialized spirit, with whom Adam copulated, thus preventing her return to a subjective condition.

When the soul fell to an atomic state, subjective things became objective, and contact of things became necessary to produce emotions of pleasure and pain. Adam did not need the contact of copulation to produce ecstasy, for it could be produced without — by will, and that without waste of virility. And the command was that he should not copulate. Such, evidently, were the views of the ancient philosophers, as I will try to explain further on.

The scientific world is mad with evolutionism. DARWIN has sunk modern thought low down in the mud! Protoplasm is GOD! It appears to sense that out of mud come flowers and fruits. This appearance, however, is the same as that the sun rises and sets — the earth flat, etc. It is a delusion.

That which appears is not the whole truth ; the most vital truths do not appear to observation. A plant or tree grows up out of the mud, *but the flowers and fruits descend. There is a descent as well as an ascent, and at the point of union there is generation.* This is nature's copulation. Plants, flowers, fruits, living things, eyes, ears, thought and feeling, do not ascend out of the ground, any more than the stars or the sun-light does. There is a mystery connected with all things which is insoluble, and the ancients deserve as much respect for their effort to explain it as DARWIN and HUXLEY.

Man grew, and still grows, as plants and animals do ; but who knows how they come, or from whence ? If thought lies *perdu* in the mud (as a flower), is it any less an unfathomable mystery, or any less worthy of adoration than if it be enthroned in the stars or in a God ? It is just as logical to suppose that sense makes the mind as that mind evolves sense.

Far away in the dim and shadowy past some one conceived an idea, and wrote that God said : "In the day thou eatest thereof thou shalt surely die." Is it not true ? *Is this life ?* If so, I do not want more of it ! But this is more death than life. The loftiest mind has not yet conceived of real life. This is, indeed, one long-drawn sigh of anguish ; a mad dance of demons ! A scramble and a rush after toys. If this is life, and all of it, then, indeed, is GOD or NATURE a demon, enacting an awful tragedy, for 'tis worse than a farce.

Man dies for lack of vitality ; which, indeed, is virility, and virility springs from love, wherein it is generated. So all diseases, pains, and death itself, spring from an abnormal, or unnatural action of love, or the sexual nature. Undoubtedly the ancients understood the "fall of man" to be a *fall of the blood*. The laws of Moses support this conclusion. The rite of circumcision — the rites of purification — the sacrifices with *fire*, and the *shedding of blood*, and the obscure narratives of the old Testament show that they considered sin as sexual. The same idea seems to have been entertained by JESUS, for he said : "Woe unto you," etc., "verily I say unto you the *harlots go into the kingdom* before you." Why were harlots named instead of other criminal classes ?

And again : "Some men are *born* eunuchs ; others are made so by men ; others make eunuchs of themselves for the kingdom of heaven's sake." This, when rightly understood, does not mean castration. The BUDDHIST priest who has attained the power of "IRDHI," (the power of levitation, of walking upon the water, or of passing through the air, or of visiting at will any of "the three worlds," or "the Brahma Lokas,") has no sexual desires at all, and is as incompetent as an eunuch ; but he has all his organs perfect. He has, by a certain course of training, turned his virility upward and inward, instead of allowing it to flow downward, and outward, in the commission of what St. JOHN calls sin.

Turn to the first Epistle of John, iii, 9, and you will



find the real definition of sin, "Whatsoever is born of God doth not commit sin; FOR HIS SEED REMAINETH IN HIM, and he *cannot* sin, because he is born of God." Loss of virility, then, must be sin. The first sin! The monster sin of the world, out of which all others flow—as water from a fountain. Connect this with Gen. iii, 11: "I will put enmity between thee and the woman, and between thy *seed* and her *seed*; it shall bruise thy head, and thou shalt bruise his (?) heel." (Heel here means something else.) The word "his" here means *her*. (It has not yet been settled what the serpent here spoken to means. Theology calls it "the devil;" but the serpent is the symbol of wisdom.) Seed here spoken of must mean the same spoken of by John, for the bruising of it is all too apparent in all the hospitals and medical museums of the world.

Read God's admonition of Cain prior to the murder of Abel: "If thou doest well shalt thou not be accepted, and if thou doest not well *sin lieth at thy door*, and unto thee shall be his desire, and thou shalt rule over him." Strange language to use in order to deter one from doing wrong, to tell him he should become ruler by sinning. "ONAN" was slain by the LORD, *because sin lay at his door—i.e., wasted* (Genesis xxxviii. 11). What is a door but a place of egress? Let him who reads think. But we are not dependent upon the Bible and conjecture for what we believe upon this subject. Buddhism, five hundred years older than Christianity, numbering 369,000,000 ad-



herents, containing all the principles that Jesus taught, and much more, teaching the way to supernatural power and "Nirvana," is sexual from the first to last. All birth is sexual, hence "the second birth" spoken of by JESUS must have reference thereto.

The curse put upon the woman: "I will greatly multiply thy sorrow and thy *conception*," was a sexual penalty, showing that "the fall" was a fall of the blood; and in corroboration of this idea, nature weeps tears of blood periodically from the mysterious recesses of woman's body. Woman, of all God's creatures, is the only one so accursed. The atonement is of blood and of love. Through woman came the fall, and through the *virgin soul* must come immortality. Salvation is woman's work.

By the shattering of the soul into atoms, it lost control of the vital essences, nerve aura, or fire of the body; hence man *fell* under the control of his passions, and love became inverted. Hence man is the reverse of what he primarily was, and disease takes the place of that divine ecstasy which is his heritage. "The sins of the fathers are visited upon the children to the third and fourth generation." No sins but those of the blood are so visited. Love is the life of the blood, hence in the Scriptures blood typifies love. The blood of the sacrifice, of the lamb, and of the atonement, all refer to love. Man's passions are not love, but its lowest expression — its inverted expression.

To attain to life and love in its purity the foundations of GOD'S TEMPLE — man — must not be rotten. If rotten, it must be made new. How Herculean the task! How gigantic the work! No wonder JESUS said: "Except a man be born again he cannot see the kingdom of God!" None but a God could reveal these things of the soul to man!

As I said before, I say again — meditation is the poising of the wings of the soul for flight, and the most potent meditation is that wherein passions are crucified. Man is an angular being, and in order to attain perfection these angles and triangles must be worn off. Your character and disposition (not your reputation) is indicative of the form of your soul.

The man who revolves through life like a jagged rock — crashing, knocking, bumping, grinding, flaying, and demolishing objects that stand in his way, is far from being a true soul. True, he may get the angles knocked off ere he gets through his journey; but the journey of the soul is infinite, and it takes countless ages of experience to round out a soul to a durable and permanent form, and then, when all the angles and corners are chipped off, it may be a very small thing, scarcely possessing any consciousness at all. But whatever its size may be — provided it is not a monad — it retains its form, and in the lapse of time and the increase of consciousness, the dim past becomes more and more vivid and real, till at last all previous stages of existence become a matter of memory. In whatever form it may be im-

prisoned, the character manifested will be harmonious and peaceful. The true rounding off of angles is done by the chisel of thought from within. We are the architects of our own selves. We build by our thoughts and acts the temples or hovels we inhabit. Some, indeed, live in caverns, or, reptile-like, in holes in the ground. Some inhabit the great deep, and lie in the slime at its bottom.

Soul orbits differ as the orbits of the planets; hence the ages of souls are not alike. Some revolve in small orbits; they make a revolution with great rapidity. Others, again, revolve in orbits so vast that millions of ages are as a second of time, or a degree of distance as from one universe to another. Stations there are on the way of the soul, where rest is taken, and new forms made, mysteries explored, other laws learned, and the soul enlarged.

There is no end save to weakness; the downward terminates at the centre, where no forms exist — the above has no limits — universe after universe stretches away illimitable. Sense makes boundaries; but soul overleaps or breaks down all barriers. A mere creature here! A nothing, to be scoffed at, doubted, and destroyed by sin, it becomes in its flight stronger and stronger, larger and larger, till it becomes a creator and governor of worlds, and the architect of universes and of other souls.

We are merely halted here on our eternal voyage to learn of this peculiar nature — to master its secrets and mysteries. When we have done so, we will go

on our way. Some souls are older than others ; but no soul can leave this earth unfledged. You cannot leave till you have learned all that is to be known of it, and mastered all its creative forces and laws.

True, we have a rest occasionally, of a few thousand years, in some of the heavens or hells of spirit-land or the GOD-worlds, from which return is not only possible but certain ; not merely to communicate, but to be re-incarnated. We sometimes leave our bodies in deep sleep, and visit strange places, see strange faces, and learn many new things, which we bring back in part to our waking state. Waking state? Indeed! The real waking, conscious, living state is when this physical is in a deeper sleep than the deepest trance. The more globular the soul is, the more easily it may detach itself from the atoms first, and then and lastly from the body. This detaching is a drawing together, or contraction, or abstraction of itself, in which is health.

Sleep is better than medicine. The cause of disease is the close relation, or contact of the soul to the atoms of the body. The withdrawal of the soul permits the *spirit* to enter any diseased part and restore it. The soul is foreign to nature, and its imprisonment therein corrupts nature. It abhors nature as much as nature abhors it, and it is bound to get out of it, in one way or another — either by growth or decay, or by both.

From my boyhood I studied and practiced phrenology, and studied myself closely. Wishing to make



the most of a defective organization, I strove to cultivate myself to the utmost of my abilities. But knowing my many defects, I felt often discouraged and dissatisfied with myself. One night, in deep sleep, I was outside of my body. There it lay before me, a mere lump of plastic clay. I said: — oh, you defective thing! If I had had the making of you, I would have made that head far different. A voice said: "Fix it over to suit yourself." I immediately went to work upon the plastic head, and moulded it to my notion, and then got into my body and tried it on. It did not suit me. Again I got out and remodeled it, with the same result. Time after time I essayed to make it over to my notion, but without success, till at last the head was all out of shape; in fact, it was no longer human. And the joke of it was that I could not get it back to its original shape. In my perplexity the voice said: "Trust in creative power! Make the best use you can of your head, and by and by you will have a better one." Then I awoke, and since then I am content to work and wait in harmony with nature, and not find fault.

Some of us, at least, are double at times. Nature is not partial to individuals. The way to power is open to all. "Many are called, but few are chosen!" Why? Because few *choose* to struggle up the stream, when it is so easy to float, like drift-wood, downward.

To crucify the loves is a superhuman task, and so repugnant to man's everyday life and thought that most men will turn aside from my book in disgust



and contempt ; and yet there is so much talk in the churches about "taking up the cross"! Alas for unbelief !

Whence comes the celibacy of the Catholic priesthood ; the asceticism of India, and the peculiar tenets of the ESSENES, — amongst whom, it is said, JESUS was "developed." They did not marry, and held property in common, as did the early Christians. They held, as we of the ROSE CROSS hold to-day, that marriage, *as now understood and practiced*, is unnatural. The asceticism of Catholicism, if it was not borrowed from Buddhism, is synonymous with it, which existed long before GAUTAMA's time, who lived five hundred years before CHRIST. But no matter how old asceticism may be, or how much it may have been practiced, or how much spiritual power may be attained thereby, it is the exoteric of religious ideas, as much so as any of the forms and ceremonies. The esoteric has never been, and never *will be, given* to any but the initiated. It is the much-talked-of "PHILOSOPHER'S STONE," and "ELIXIR OF LIFE" — the least of all known. This subject, however tedious it may be, is intimately connected with the soul, for it is the SOUL OF ROSICRUCIA, as well as all religious systems. It is not asceticism which gives purity — it is only a method for its attainment. It is from the thought that all things come.

"Not that which goeth in at the mouth defileth a man, but that which goeth out." Sin defiles, for it "layeth at the door." The greatest sin a man can

commit is the waste of the life a good and beneficent Creator has given him for his use, and not abuse.

— Promiscuity is a mockery of GOD. The awful diseases that spring from it show the nature of the sin committed — its *defilement*, and its curse. As the very ground withholds its rest, peace and strength from a murderer — as GOD said it should from CAIN — so woman withholds her spirit from the debaucher.

The painful or pleasurable action of any part of the system is due to the presence of the soul in that part. If the soul be withdrawn from any part, that part has no sensation, and the spirit, taking the place of the absent soul, builds anew the part afflicted. If the spirit be overcome by a strong magnetizer, and the soul thus driven back, repelled or forced out, the body has no sensation, and amputation or other painful surgical operations may be performed without the subject being aware of it. This fact is well authenticated.

This power of withdrawal of the soul resides in every one who has a will. It does not depend upon the magnetizer at all, but upon the well-regulated action of the will. Self-magnetization is a well-known fact among spiritualists, and practiced by all mediums to a *certain extent*. But it is too limited to be productive of the results above spoken of. Paralysis is the obstruction — through insulation — of the spirit in its free passage through the system. The soul is left alone in a paralyzed body or limb, without the spirit to give life and power — as all power depends

upon movements of spirit, which is effected by its union with the soul. Mind is merely the connecting link between the two. The partial withdrawal of the soul is indicated by vibratory motions in the nerves, which, being extended, produces ecstasy, then trance, or insensibility. Those who follow sitting in circles are aware of this.

## CHAPTER XV.

## MIGRATION AND TRANSMIGRATION.

I HAVE already spoken of progression and retrogression, as balancing each other in motion. The symbol of the Cross in a circle is illustrative of this. The upright, or "Phallus," indicates the law of progress; the horizontal line the *cross of the law* — retrogression, or the fall of man; while the circle is the sigma of eternity, or of revolution. Man, in growth and decay, is simply the Ego in motion, and he must conform to the laws of motion; *i.e.*, he must revolve in an orbit, as worlds do.

All life is one; man differs from the animals only in form and the amount of life and mind he embodies. *Life* has no beginning nor end; but *forms* begin, grow, decay, and end. The law that governs one form governs all. Forms change as mind changes.

Consciousness is the highest manifestation of life. Man and animals both exist after death, for power cannot die. It takes ages for matter to progress up to a form perfect enough to manifest consciousness and thought; so it takes ages for it to retrograde to a loss of it. Even form does not change suddenly. Death itself is powerless to effect any material change

in the form ; but the rough garment of the soul is merely cast aside by death, and the spiritual body is immediately formed — fashioned in the mould of the mortal body. But this body, being like the natural body, composed of spirit condensed, is subject to the law of vastation in the spiritual worlds, the same as here. Consequently the form changes, as the soul comes nearer and nearer to the union with spirit. As a man is here, so he will commence on the other side. If he is progressive here, he continues to progress till the merit he has acquired in this life is exhausted, then he will commence retrograding. If he is retrograding here, he will continue on the other side, till he reaches, in the lapse of ages, perhaps, a state of unconsciousness in which he is re-incarnated in some other form.

Life is like the revolutions of a wheel ; or as the succession of the seasons ; or as day and night. Man, and in fact every form in nature, may be likened to a fly on the rim of a revolving wheel, one half of which is in darkness, while the other half is in light. At the top — at the zenith — the light is extremely brilliant, and the fly as he ascends, assumes various hues of color which he did not manifest in twilight or in darkness, presenting at the culminating point of motion all the inherent beauty he possesses. As the wheel carries him down on the other side into darkness, his beauties disappear one by one till at last he entirely disappears for a season to emerge again and again, times without number as the wheel carries him



eternally around. Imagine, if you can, that man, or any object, is the *entire wheel*, and that he revolves, bathing himself alternately in light and darkness, changing form and qualities perceptibly in light and imperceptibly in darkness, and you will grasp the idea of life without beginning or end.

As infancy merges into maturity and maturity into old age, so does life flow on in imperceptible changes from those below all human knowledge through the lowest worm or insect to the loftiest, even to GOD HIMSELF. In vain does doubt strain its powers to discover the missing link between the species—it is not to be found in physical things,—but the fact that intelligence is common to all and that it is graded from the lowest to the highest, shows the common origin of things ; and as the connecting links are not discoverable in physical nature, the points of divergence must be in that nature which is other than physical. So, after death, the change from one species to another, or from one nature to another, is effected ; and the slow change of form in this life is the mere ripening, preparatory to making that change.

Retrogression is as much a law as is progression, and, as it is far easier for weakness to fall than to climb, so is retrogression more apparent than progression.

It is not apparent that the brute nature becomes human, neither does it appear to the sight of the eye that the earth is a revolving sphere ; nevertheless, such are truths which the mind may grasp as firmly

as hands grasp matter. If the animal nature ascend to the human plane, the descent of the human to the animal plane and form, is just as certain, and far easier, since to fall is easier than to rise.

Many intelligent people hold to the doctrine of reincarnation while they look with repugnance upon the idea of transmigration. They readily accept the idea that an animal may become human after death, or that a soul may be reincarnated in another *human* form, but, to such savants, the idea that a human being may become something less than human, is very repugnant: again, there are plenty of exalted spirits from the astral plane of being, who, while controlling mediums and lecturers, deny in toto the idea of transmigration for no reason other than that they do not *know* of it, as if existence is limited by knowledge. If there is a plane of *consciousness* near at hand, — even on its confines — is a plane of *unconsciousness*, wherein, as in a womb, beings change form and nature.

This is the dark region underlying all conscious life, wherein the wheel of existence is submerged at every revolution and even worlds change polarities and reverse their conformation. Herein races, species, nations, all forms, even intelligence itself, are lost when the wheel turns round. Who shall tell us of the submersion of the fabled *Atlantis*, and where are *the voices* or records of that intellectual greatness of which we, with our boasted science and erudition, are merely an echo, — and a faint one at best.

That the wheel goes around, there is no question, but of the duration of time for its revolution, who can estimate. Intelligence is *acquired*, and thus it may be lost. As this is true of the individual, so it is of the race, or of the world. There is no such thing as existence without change; and change is alternation, as a rising up and a falling down; though in cycles both vast and small. Repugnant as these ideas may be to modern taste, they are certainly based in logic; and if age gives any prestige to anything, this must take the precedent, for the transmigration of the soul is the oldest religion known to man.

Upon the tombs of ancient Egypt there is sculptured in the rock a picture of OSIRIS seated on a throne, and human beings ascending upon a stairway to him. In front of him they seem to divide. Those on the right still retain the human form, but those on the left are animals. Furthermore, there are more people in existence who entertain this belief than otherwise. If you read our Bible, you will see that the Jews believed in it; and JESUS also. (Mark ix. 12, 13). Also see Matthew xvii. 10, 11, 12, 13, and xvi. 13, 14; also xiv. 2, 3.

Now for the logic of it. An eternal existence, based upon the pleasure of a *changeable* GOD, is too absurd to think of, but all Christendom holds to such a view. A beginning proves an end. This we show to be an illusion of sense; for a beginning is only apparently so as regards the life, while it is really so in reference to the form. You had an existence as

an infant, but no recollection of it. You also existed in utero, but the mode of that existence was altogether different from life since your birth. You also had an existence as a spermatozoa, and swam around in a drop of semen as a whale does in the ocean, and fought with and destroyed other spermatozoa weaker than yourself. It took a microscope to see you then, but you were a conscious, living being, having the power of volition.

Beyond this, science cannot follow you. But we can reasonably believe that you existed in an unconscious state in your father's veins; and who can know you were not conscious even then? Shall we assume to deny it, because, in our ignorance, we are unable to find you? Is not the air full of infinitesimal life, of which we know nothing? We know that you, as a spermatozoa, died in the womb before you became a child. Who knows that you had not just died before you became a spermatozoa? And who knows but that you might have been butchered, as a lamb, a little while before?

Every act is either good or bad, according to the motive—or the mother of it,—but it is the *EGO itself which appears* in the form or effects which are generated by our acts.

The *EGO* which generates a body in the womb is a living, conscious entity prior to and during gestation; although it *sleeps* some of the time during such gestation,—*as we all sleep at night*. In gestation the *EGO* not only *produces* the form, but it *becomes*



the form also. I and my body are one — I am in my form, and my form is also in me and comes *out of me* to replace the wasting tissue of this fleshly body, or to repair its wounds. I am not limited to my body, but enclose it in my spirit, as GOD does the world; and St. John declares that “GOD so loved the world that HE gave HIS only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.”

Now, the world is a mere *form*, as the body is, — it is the *appearance* of the *Feminine* principle of nature, in which things are begotten, gestate, and out of which they are born in due time. The spirit surrounding or *hovering over* the earth is the masculine, or begetting principle, — and the only thing or principle which *can* be begotten in the earth, or in the world, is LIFE.

The thought arises, Why should “GOD so love the world”? The only reasonable answer is this. *Because it is HIS “better half,” — a form in which HE changes HIMSELF from ONE into many, — from power into weakness. HIS only begotten Son is life, — or the EGO in man which is the giver of life to the body. HE who believes in life has a conception in his soul of an IDEAL LIFE that he delights to form into a character that shall be eternal. He beholds the manifestations of life in all forms, has respect for all things that feel, and only pity for the pains and woes of weakness. Eyes are windows through which GOD looks at us. What manner of man is it, who, looking*



into the eloquently pleading eyes of a harmless and helpless dumb brute, unfeelingly takes its life?

With what horror the dumb animals shrink from the very smell of death! Is this not a hint that life is a sacred thing, and the *begetting of it* the noblest and holiest work of man?

As GOD begets life in countless myriad forms in the world, so does *man beget all manner of forms of life in his body*,—and some one of these forms will he inhabit after his death, and such as he does not *immediately* occupy will hover around in his spirit waiting to be occupied by him in some future incarnation, or, being vacant, are an invitation to some *enemy* to occupy, who may be an instrument of “vengeance to the third or fourth generation.”

The distinguishing mark of a true human being, the line drawn between man and the savage, wild beast, is *PITY*. It is the true civilizer, and above all knowledge. In vain we ask, what is all this life for which swarms in the air, and walks upon the land, or swims in the sea? Was it created as a mere pastime for man's benefit? Or, is it not more reasonable to think that it is all rushing upward towards perfection,—the fittest going up and the unfit going down. DARWIN shows the law of “*Natural Selection*.” Man! Proud and haughty egotist that thou art. Nature thinks as much of a mosquito as she does of you! You gestate in water the same, and go out of life in like manner as a mosquito does. But you make a greater fuss about it. Arrogate nothing to yourself

because you are a little higher than the poor, patient, dumb brute you drive. Treat them kindly, for you know not how soon they may become human, and pay you in your own coin for your brutality.

"Thou shalt not kill," was written upon MOUNT SINAI by one who knew what he was about. The RAHATS of BUDDHISM are not allowed to knowingly tread upon a worm, or to take any life whatever. We are all related, and anon change places with each other in the revolutions of the great wheel of Infinite Power. We know not the effects of violence and bloodshed upon ourselves and others.

Note the changes of form and feature from infancy to old age, and see how many times the IDENTITY is lost in a few short years—lost to all save yourself and those in constant association. The slowness of the change makes no difference in fact. How often it is said of one returned after an absence of a few years, "Why, how you have changed! I hardly know you!" Think you those changes will cease at death? I do not.

It is the desire of every man who believes in immortality to retain consciousness and identity. We are rather in hopes that we will lose some traits—those which we despise; but we would scarcely desire to be something else after death, unless we could be more GOD-LIKE. Do we do not all at times do things of which we are afterward heartily ashamed? Who is there whose soul does not shrink and recoil from its very self in the memory of some act of the long ago?

How gladly would we, if we could, forget some things of our lives. It is well for us that the wheel goes around occasionally, and we forget ourselves temporarily for a brief period of time, for then we do things worthy of true manhood, if such is *really within* us ; but woe to him whose soul is that of a wild beast when he forgets his parents and what is expected of him as a human being.

How hard it is to forgive one's-self. No wonder KING DAVID cried out to the Lord not to remember the sins of his youth against him. Who is there who does not love the forgetfulness of dreamless sleep ? It is a forgiveness of the pain of the day's struggle and a renewal of life. Sleep is an emblem of death : of its value there is no question. We fold our hands, and sink into sleep as an infant does upon its mother's bosom. We give ourselves up to a power of whose designs we have no knowledge. We sink peacefully into an unknown existence, not knowing that we shall ever return. It is like death, but of it we are not afraid ; then why do we shrink from death ?

If the forgiveness of sin be the washing away of its effects from the soul, it is a taking away of the memory of evil deeds, — not from the memory of some arbitrary judge, but from ourselves. Death does this. We have no consciousness of any former life, — of being and doing differently, or in different forms or worlds than this. This is God's mercy. To leave ourselves behind and become something else is the Christian's desire and prayer ; but the fear of be-

coming something worse is where the dread of death comes in. If memory remains, it connects one to a former life as if it were yesterday ; and so long as this is so, a former life rises up to mock one.

What benefit will a pardon be to me if I have no recollection of what sins I have committed ? If I am "washed in the blood of the Lamb and made clean" I shall be another being, another person, and that other person will have all the benefit of salvation, and I myself be *forgotten*. Is this not annihilation ? What better is this than to be reincarnated ? What matter the form if there be no recollection of a former life ?

But if memory remains, and the joys of paradise be enhanced by a recollection of sins we have committed, and the greater the sin the greater is God's glory, — for remember *God* glories in saving sinners, — so the more heinous the sin the greater is HIS GLORY. The absurdity. It is a good thing for mankind that such nonsense is not true. Better is it that, like sweet sleep, death shall wipe the slate of human actions clean.

This much-talked-of identity is but little understood. I am not the same person I was forty years ago, no more than one wave on the ocean remains the same till it is beaten upon the shore. As wave flows into wave, so life passes into forms of matter. A ripple here and a wave there ; a tempest here and a calm there. Such is life ! The great wave sinks into the small one, or rises into the large one ; but whether great or small, the calm levels all.



The soul has power to identify itself according to its consciousness of what it has been. It identifies itself in many ways, by looks, acts, or by the narration of incidents fresh in the memory of both. But if memory is lost, and the form has changed, what good is there in identification, even were it possible? which it is not. I *feel* that I am the same *being* I formerly was, because I remember the long ago, — there has been one continuous chain of events that have gradually borne me along, — there has been no great shock or disconnection of the current; but a shock sometimes interrupts the continuity of things. Especially is this true in regard to memory. The most valuable things are the easiest disturbed and destroyed — *as we understand destruction*.

How weak, and yet how subtile and strong is memory! The past, with its multitudinous experiences, sights, acts, sounds, etc., fails to keep along with us. They drop out by the way, as one wearied falls down to rest, and we look around at the end of the journey for the companions of the way, and are surprised at the smallness of the number we see. And even those that keep the closest to us, are the hideous ones we would most gladly have left behind. Perhaps we have taken extra pains to outrun or to evade some of them — but memory drags them along with almost supernatural power.

The greater part of our life is made up of indifferent acts of which we take no note, and which make little or no impression on memory's page, but the



great events stamp themselves ineffaceably upon the soul. Memory being, then, the means whereby existence *continues in the consciousness*, its culture becomes of paramount importance, as regards identification. Memory is the soul of genius. We do not know but that the thoughts of the mind are half-forgotten memories of previous existences! And *Intuition* may be but a perception of the past and future, in which we have always been as now. Our past lives are as a half forgotten dream. Some little thing calls it up, as from the deep, more or less vividly to our consciousness.

There are some things which destroy memory; so, also, there is a way of cultivating or of increasing its power. The opening of the mind to what has been is culture of memory; the closing of the mind to that which has been is the decay and loss of memory.

Memory is the outward or material part of consciousness, as the body is the outward of mind. Hence, to increase in consciousness and soul-power is to expand the memory or the inmost of mind — *the sensorium*. *Action is expansive*, but *inaction is contractive*.

Bear in mind, now, that by *action* I do not mean physical or mental action, but *soul action*. The Ego is *the principle* of all existence, and is the cause of action; but its first impulse is the evolution of a principle which is the GOVERNING MOTIVE or power of every act. Motives are feminine, while *motors* are

masculine, — being the force out of which the spirit of the act is attracted by the *motive*. The EGO sends force *through* the masculine to find rest, to generate in the feminine, and become materially visible afterward in form and effects. The motive is the life of an act. Motives are dual — good and bad. The absence of a good motive leaves the act deficient of its life or expansive power. Hence, the *absence of good* is the evil, which is contractive. The absence of strength is weakness, of sight, blindness, of intelligence, ignorance, etc. That which increases power is *good*, for it leads up to GOD. Good is the only absoluteness of mind — for, as I said before, it is *our estimate* — which descending into acts related to other acts, becomes a relative good, i.e., partly good and partly evil; for it may be good for some, but evil for others. Good, then, which is the least harmful to others, must be the nearest approach to absoluteness, and thus to the truth.

There comes from motives a certain *quality* which they impart to every act; and as acts are graded from low to high, so does quality vary. Now, the good of an act is meritorious, but the evil is not, and it imparts another quality to spirit, called Demerit. For spirit is action; and the *motive* of the *act* is *its spirit* — or the quality thereof.

Spirit is graded from the *purest white*, through all grades of color down to the *lowest black*. The darker the spirit, the more inert it is, for power resides in spirit according to its color. It is the merit of an

act which gives spirit its purity of color, but the demerit of it saddens the color of spirit and thus destroys its buoyancy. Merit is the concentrative power of spirit, for it draws all the colors together as in a focus, or prism of white light, or oneness ; but demerit is a downward action towards matter — a scattering or refraction of rays — as of many from one in which colors appear — and power disappears in the falling of it, or in its diffusion.

Principle is merit, but the absence of principle is demerit. Now, it is necessary to know what a principle is, in order to a comprehension of this recondite subject. A principle is that which is true, self sustaining and self poised in and of itself. Perfect self-moving and self-regulating being is a principle, — i.e., it is *true being*. The mental conception of such being, coupled with a desire or hunger of becoming such, is merit. It is meritorious for one to have this spirit as the motor of all acts inasmuch as it calls into activity the highest mental faculties through which pours from the soul both love and truth united as one. Such love truth for truth's sake, not for sake of reward ; and they are *true* because they love to be so for the sake of love. This union of truth and love is the great principle of freedom which dissolves the chains of bondage which hold man in "the gall of bitterness." Thus is merit expansive of the Soul's consciousness, but contractive of the mind. Demerit springs from a want of love of truth, and is a *disunion* of *love* and *will*, hence, is void of principle.

In disunion there are differences, which lead to aggressive acts — or acts against freedom.

Aggression is the soul of demerit. The object or motive of an act gives merit, provided the object be for the good of others. There is merit in all love, of whatever name or nature, and it is this that supports life. But there is demerit in hate and revenge, and all passions which confer no good upon self or upon others, and this it is that shortens life, and makes it a continual agitation, and a death in life.

The expansion of consciousness is due to merit, but the contraction of it to demerit. In the expansion of consciousness the soul transcends mere mind, and one becomes conscious of a truth, even without a reason for it. Thus, the past and future rise up in the mind in symbols, or impress themselves as a sensation or feeling. The spirit-worlds may be reached in this way without trance or objective vision. It is a conscious contact of minds, things and principles. Consciousness meets consciousness in this expansion, and the conditions of any state of being may be known. It is a ready reader of character, motives, capacities, past and future events, etc. But the small consciousness is confined and limited by demerit — it reaches little or nothing beyond itself.

Merit is acquired by acts of love ; it sets the spirit free. Freedom is life and joy. I am aware that some claim there is no freedom of action, and consequently no merit or demerit therein. But we *know* better.



Now, how, or in what manner does spirit rise or become luminous by merit? The spirit has the power to extract life from all substance or spirit, with which it comes in contact, as it radiates in space from the body, and merit is that which increases this power of absorption or appropriation, while demerit destroys that power. Merit eliminates the *tenacity* or *clingingness* of spirit, by reason of which it is held to the surface of things ; thus giving it power to *penetrate* deeper into the inner essence or spirit of substance, and to extract the finer essences thereof. Merit increases the radius of spirit in this manner, and it feeds upon *all* things, for there is no repugnance to any. But whatever it may come in contact with it only takes that which is according to its own quality. Now, every object it meets takes something from and imparts something to, the spirit ; hence, may weaken it.

Demerit increases taste and repugnance, and in this manner limits the freedom and radius of spirit, thus compelling it to feed upon "husks," often to its weakness and disease. (He who is indifferent gets the good of all, and his spirit is fat.) But he who likes and dislikes the most, is poor and lean in spirit. These are basic principles of power and progress. Disease originates in this manner. As the beating of the heart throws the blood to the extremities, so does spirit pour out in the pulsations of will. As blood purifies itself by contact with the air, in like manner is spirit purified by the contact of pure



things. "To the pure all things are pure." The more indifferent you are, the purer you are, for to the indifferent all things are alike — one.

No man exists in any condition very long after he is tired of it. The man who is forced to exist passes rapidly out of one mode of existence into another, becoming less and less as the circles narrow to the going out. Demerit is that which compels us to exist—but not with a continual consciousness thereof. To increase in power, and the pleasure it alone can confer, requires effort in the acquisition of merit. Merit prepares the spirit, by giving it buoyancy and elasticity.

The future life is similar to this. As we come here by force and go out by force, so we enter spirit-life and pass through it. But death is not a birth, and there is not necessarily a growth there as here. The spirit, being a mortal thing, is often diseased, which, of course, weakens it. The laws of demerit are vindictive, and all debts due under it must be paid, and death is the penalty of violated laws. Now, since the mind violates the law whereby the body becomes diseased, the mind is the thing that must die. Physical death is only typical of the real death of consciousness.

There are things that wake not up after death, till they awaken in another form — mosquitoes, for instance. This is death followed by a *birth* into another form, but the form of man containing more spirit and greater consciousness, continues after death. But I

am satisfied that many never awaken, or if they do, they remain on the earth hovering around mediums ; by this means striving to get back to their old habits and vices—thus sapping the spirits of mortals of vitality. Such have an ephemeral existence, and at last fall asleep, and are again born upon this earth.

But there are many who lose not consciousness for a single moment, and who are not aware they are dead till some time after. To such death is not a birth into another form, and scarcely into another existence. It is just upon the confines of another existence *into* which the good walk deeper and deeper, and *out* of which the bad are kept by their own inclinations : not only in this, but in all the starry worlds.

In this world, as well as in all the planet worlds of space, every man must stand upon his own merits, and fall by his own demerits. There is no such thing as the transfer of merit or demerit from one person to another.

Merit may be driven wholly out of the spirit, as colors may be washed out of cloth. This is done by the accumulation of demerit. So, also, demerit may be driven out of the spirit in the same manner, by making its colors brighter and brighter, by the accumulation of merit.

The reason is simple enough. Spirit is the light of the body—its brilliancy is determined by the merit acquired in some previous existence or succession of existences. The brilliancy of the light may be in-

creased by improving the quality of the oil in the lamp as you replenish it. But no other light, no matter how brilliant it may be, can make yours one whit brighter, by being placed near by. You can only change the quality of your light by effort in the acquisition of merit. A pure spirit can only impart to you as *you render yourself receptive thereto*; and even then it can only give you the crumbs which fall from its table. But crumbs of spirit are better than mountains of gold, for they are health, power, immortality.

Good acts have an influence upon the body in more ways than one. To do good, because it is easy to do so, is meritorious; but there is much more in a good act done when the inclination is the reverse. An act may be forced out by sympathy—which is good, because sympathy is a result of merit acquired in a previous existence—but it may not have much merit in it as an addition to that previously acquired. An act done without sympathy for the sole purpose of increasing good, without any hope or expectation of a reward, has the highest merit therein.

A man does not act thus except from deep and profound meditation upon the true relationship of things. Merit is the substance of the celestial worlds, and he who meditates deeply, attaches himself thereto by the elevation of his spirit, and incorporates it into his spirit according to his acts. Thus, it becomes part and parcel of his body, driving out demerit.

In like manner could all diseases be healed, were it

not for the demerit of former existences. Demerit must be worked out patiently and slowly. In some cases it takes numerous births in the human form, attended with a constant effort, with the object — to get rid of the succession of existence where there is nothing but an alternation of pleasure and pain constantly before the mind, and an idea to enter upon a state of being altogether out of all comprehension. “He that would save his life shall lose it, and he that would lose his life for my sake (the sake of principle) shall save it.” — *Jesus*.

Principle is the magnet which holds the man steadily to the polar star of power. Mercy is full of merit, if forgiveness comes from the motive to do good. They that do good because it is easy and natural, have their reward as they go along. But he who does good contrary to his nature, through a mastery of himself, lays up great merit in store for a future life — verily his reward shall be great.

To feed the hungry through pity is good, but to feed them with the reflection that by so doing you will help them in the acquisition of merit is far better. It is better to do kindly acts and say kind words without feeling, than to feel and not say or do. Both are good, but one is greater than the other. A small meritorious act may elevate one to the seventh heaven — but he cannot stay there, for when his oil is burned out he must return for more. He will return of his own accord, for he will be in darkness without merit.



This earth is the only place wherein merit can be acquired. A little merit will carry a big load of demerit into heaven, but it cannot remain for want of buoyancy. Every act we do, every thought we think, and every word uttered, affects some one else, and we do not know the extent of its influence. Hence, all creation is bound together in the bonds of sympathy. This is a result of demerit. The Heavens are fast anchored to the Hells, and there can be no perfect bliss so long as one poor soul suffers. A chain is not stronger than its weakest link.

No one can escape the meshes of sympathy without cutting all its chords. Is this done by love, think you? Nay, but by indifference. The love of principle is indifference towards objects. This is the first and greatest commandment — **TO LOVE PRINCIPLE!** The next is, love all things as you do yourself. This is indifference; for when one loves a principle with all the intensity of his being, he has no self-love nor love of anything on God's green earth. Now the only principle in existence is **FREEDOM**. Neither **POWER**, nor **GOD**, nor **SPIRIT** are possible without freedom. Look you at the host of martyrs for Freedom! They loved principle better than self, wife, children or friends — they were swallowed up in the love of God's freedom! This is indifference to things. Indifference is "the door" through which merit descends to man, and through which souls ascend to God.



We are all sunk in a psychologic sleep — the falling into which was effected by sympathy. Those to whom this life is the most real, are in its deepest phase. They cannot perceive the illusion of it, nor the ineffable glory of awakening out of it, and the becoming a spectator of one's own self and of others. This becoming a spectator is the stepping out of the illusion, as out of one's self in which state things are visible in spirit only, or as another existence. It is like a peering under the floors of conscious life, as into a great darkness, wherein things become less and less distinct; or as a passing through a wall of darkness into a great and indescribable light, and, looking back, behold things as luminous — involved in will, psychologizing each other; in which sleep they dance with pleasure or howl and writhe in anguish, as if in fire.

Occasionally one gets tired, and seats himself in some obscure corner to look on. The gods seeing him thus meditative, drop down into the mists of sympathy, thus approaching him in condition, rack his thought and increase his weariness to dissatisfaction and a great unrest — or to hunger and thirst after something permanent and real.

Have you, too, reader, become wearied of illusory joys, that slip through your fingers in the grasping, as a phantom eludes mortal touch? Become indifferent, then, to the love of life, and gradually the pain and pleasure of it will pass out of your recognition. Follow me in the culture of Will, and learn

the way to "the door." Space will not permit me to dwell upon this theme, prolific as it is. Volumes might be written, and still the darkness could no more comprehend the light now than in the olden time.

## CHAPTER XVI.

## THE WILL.

“MEN fail, sicken and die, through feebleness of will.” All the potencies of man reside in the will. To its exercise is due all motions — physical, mental and spiritual. Will is God, and “God is a Spirit.” Therefore, the will employed in an act is the spirit thereof, the motor, or moving force. Man is the focus of above and below — of without and within. Hence he is susceptible to influences from each. That some are more open to impressions from within than others, is evident; and the same is true as regards externals.

The will is liable to be led captive and enslaved by either — aye, to be subjugated and destroyed! But there is a point where the will is self-poised and free in its action. As the will is the spirit of every act, it gives *quality* to acts. There seems to be a warfare between externals and internals, as to the possession of the will. How oft do we see it verified, that “A man convinced against his will, is of the same opinion still.” We act as we like to act — we think as we like to think. We can see very plainly that which we like to see, and shut our eyes very

closely against that which we do not like. Evidence has but a feeble effect upon the will.

Evil comes from without — or, rather, from that which is within being overpowered and captivated by that which is without, or foreign to ourselves ; while the good comes from within, or by the *subjection* of the outer by the inner. The *objectifying* of that which is within is idolatry. The *subjectifying* of objects is the destruction of forms, and the resolving of things back to the original essence or oneness from which they spring. This is the digestion of things in the stomach of the mind, wherein the fire is extracted which illuminates the spirit, and is the greatest good to man, for it opens the eyes of the soul ; it glows as a light ; it warms as fire ; it nourishes as food ; gives rest and cheerfulness of mind ; enriches the blood ; purifies the love, and fortifies the soul.

That which is without is transient, fleeting, changing and impermanent ; but that which is within is durable ; and the deepest hidden is the most durable of all.

The will is the only thing that approximates absolute freedom, and this is not free because of love. Love is worship, and they who love *objects* are idolaters. We are free to will anything we may fancy, but we are not free to love or accomplish, because we are limited by things foreign to ourselves, which we love or hate, or are indifferent to.

Love is worship, but hate is its reflection, as things tangible are a reflection of the intangible. True love

is so far hidden from even the imaginations of men, that an effort to make it known is almost superfluous. That love which is awakened by sight or contact of objects is the dark side — the sinister side — of love, hence it is not love ; it is simply an appearance. But the love that springs from the contemplation of a principle is unchangeable, if it be a true principle, for it springs from light which is real, as GOD is real. As GOD is light, so the will is light ; and the love that is produced by will is immortal, because it is pure.

AS GOD IS ONE so the *love* which is single is *pure love*. There is no purity but oneness. The love of two or more is simply generative of a hunger and thirst for more, and for this reason JESUS said “Ye cannot serve GOD and mammon.” Singleness of sight is clear sight, but motes in the eyes obstruct vision. Singleness of purpose is a pure purpose. The love of GOD is pure love, but the loving of more than one GOD is Idolatry, — as the loving of more than one woman is Adultery.

*It is the love we have, which begets God in us.* Love is blind, consequently those who are led by love had best inquire as to its quality. Truth is one, and *love being one*, the two unite ; but *if the love be divided* they cannot unite, consequently GOD is not begotten in a divided or impure love. Without effort there is no excellence, and here come into play, mental forces or Psychic senses of thought and emotion directed by will. The laws of culture involve the whole man, and are the laws of truth. If our love be impure,



the God begotten of it within will be *less* than we are. We stand or fall by the wings we give our GODS, — hopes and aspirations are they, which, by tireless effort, call the divided spirit home to oneness by culture.

That which springs spontaneously from the earth is the weed, bramble and fruit, which man tries to improve. So it is with the loves. That which springs from impulse is considered by civilization as a thing needing punishment. We believe in cool, calm judgment and self-control, as better than spontaneity. This coolness and self-poise comes from the exercise of will. All civilization is due to self-control. It follows, then, as a logical sequence, that if it is possible for man to guide and control his loves, it is far better than for him to be led by his blind passions.

Furthermore, if it be possible to *create love* by any process whatever, it is far better than otherwise. Hence the command to love, not only one another, but our enemies. Such a command is altogether superfluous, if it is not possible to do so. We know how to destroy and disfigure the fair face of nature; we know how to destroy health and happiness, life and pleasure; but we know very little of the creative forces. We know what it is to have the heart beat quick and tumultuous at the sight of beauty, or at the gentle pressure of the hand, or at the bewitching glance of love-lit eyes; but we know nothing absolutely of a power to feel anything but disgust at a loathsome object. Yet it is within the range of human possi-

bilities to love that which to ordinary minds is repulsive — in fact, to love all and despise nothing. It is the despising of things that separates us from God or the SUPERNATURAL.

The first lesson in life is the exercise of Will. We learn to use the muscles, but mental effort *precedes* it. The first effort is a projection of power into the nerves, which tremble and go astray of the object the infant tries hard to grasp; but with practice the nerves become steady, and the infant learns gradually to manipulate matter — first, in its own body; secondly, outside of itself. This power comes to the infant out of nothing, as it were, as characters written upon a blank page — nothing — called out into this world of sense by a display of trinkets, colors, sonnets and toys, to be a *something* manifesting power, force and will.

The basic principle of all power and of all development is the will. It is all. Every faculty of the mind, every nerve of the body, centres in it. It is the trunk of the tree of life: all else of man are outgrowths of it. Hence the development of manhood begins and ends in the will. It is the centrestance of being, from which "the rib" of circumstance was taken (or grew), as EVE from ADAM. Will is the first manifestation of soul, or the first faculty it creates for its use.

The will is the great pulsating heart of the Soul — the reservoir of the spirit — which, in its contraction, throws the spirit from itself, and in its opening

draws it back again. In the supernatural, the will produces, guides and controls the loves, but in the natural (so-called) the loves control and guide the will.

Naturally, love is a spontaneous emotion, produced by an object of attraction, leading the will captive. But supernaturally love is an emotion forced out by constant, persistent thought of an Ideal, which Ideal is the feminine *counterpart* of the man, dwelling *within* him, united to him, absolutely inseparable from him. But he cannot have this Ideal in his consciousness, till, in the purity of his spirit, he rises up to its conception mentally. This is a revelation to him, sometimes in early life, but often in age, forced out by unrequited love, and the burning anguish of dead joys. Thus, man becomes dual in his nature first, afterwards in actual marriage with his Ideal, or love.

This Ideal is seldom incarnated on this earth, at the same time the man is ; if it ever does so happen, no condition can keep them apart. When they meet, they intuitively know each other. This is marriage in its divine significance. Man and woman thus united by the "Holy Spirit" is eternal—but considered separately they are not eternal entities, but are interchangeable, i.e., man is liable to become a woman, and woman is liable to become a man in some other birth.

The man hater and the woman hater change places after two or three revolutions of the wheel of life.

Human progress depends, then, upon will-culture — and the field to be cultivated is the loves, in which and from which all things grow. The will viewed as a mental faculty has its *antagonist*, which is REVERENCE.

Once upon a time when intensely musing upon the antagonisms of the brain, I fell asleep — but it was not all sleep — when some one came to me, as “the stranger” came with the mirror. I did not see him, but he showed me a book. Opening it, he showed me this strange sentence: “The will is antagonized by reverence! In the foretime the Gods, out of fear of man’s ambition, created reverence.” I desired to take the book, but he would not permit me, but showed me many blank pages therein, saying: “not now.” It was several years before I could accept the strange dogma. But it is true.

We are taught that the will must be broken in early childhood, and in order to the salvation of the soul. The opposite is the truth. God does not love slaves nor cowards, and the child whose will is broken is of no earthly account.

The loves must be tamed — broken, if necessary, by the will — guided by an *enlightened understanding*. All will is pure power, and should be increased instead of being broken. In meditation there is strength, but in reverence there is weakness — a tacit acknowledgment of a superior. There is a God! Nay, many, but if they are superior to you it is your own fault. You may have been a God



yourself at some time, and you may be again with proper effort. That proper effort is not in humiliation.

The will is represented in the mind as triune, having three faculties through which it manifests itself, as follows :

- I. Firmness — Determination — Stability.
- II. Self-esteem — Independence — Self-poise.
- III. Continuity — Tenacity — Persistence.

A proper balance and harmony of these three constitute a perfect will. The weakness or excessive development of either one weakens the will. As intimated above, an *enlightened understanding* is the only true guide for the will. This enlightenment is illumination of the mind — clairvoyance. There are many degrees of lucidity, but the highest degree is the perception of principles — of “principalities and powers.”

The inmost and the outermost of being is connected by the imagination. It stands between the will and the loves ; hence, all the operations of the will must be through the imagination. It is the “magic mirror” of the mind, through which the soul scans the horizon, or upon which the universe may be made to impinge—not in vague and shadowy forms, many-colored or kaleidoscopic, but in *reality*, either black or white. It is prolific ; for herefrom comes all of art, science, literature and beauty, as well as the horrible, grotesque and sinister.

Crimes are brooded over and hatched here in the



imagination. In this fairy-land is death enthroned, for that which is born is the death of something else. This is magic ground from which things grow by the conjuring of the will. Here things dissolve themselves and expose their deformities; and here hideous things are enrobed in garbs angelic. Here religion has its stronghold — for in this the GODS show themselves to man. Maligned, abused, scoffed at, the jeer and laughter-provoking thing yet rules the world. Disrobe the man of the imagination and what is he? A brute — worse than savage. His very flesh covers itself with hair, as if to hide its coarseness and vulgarity.

But let the imagination loose, and the hair grows soft and fine, or disappears. The flesh glows with fires immortal; the eye loses its savage glare, and man's robes are of the finest texture. The earth, under its rule, is no longer a howling wilderness, but is dotted all over with fairy-like splendors — its magic productions. Steam almost annihilates space, and the lightnings flash thought from pole to pole ahead of old time. This is all due to the dreamings of the imagination.

On the shores of eternity's ocean are greater things waiting for some dreamer to espy and hand down to enrich mankind. All hail to the dreamers, poets, philosophers, preachers, writers and inventors! They have always left their mark and always will, as an ineffaceable brand upon the face of humanity. Trust, aspiration and hope have their very roots in the

imagination. It is only by virtue of it that the good side of humanity in general can be discerned.

The unimaginative are the doubtful, unbelieving and distrustful. Have they ever built anything desirable, or ever added anything of value to mankind? THOMAS PAINE was not an unbeliever. He believed in GOD and humanity, and he left his mark upon this people that will be known and felt for long ages.

He loved a *principle*, i.e., human liberty, and worked to establish it. PAINE was a dreamer. In his imagination he saw equal rights, and if he lived in this age he would see woman's rights.

Theories lead the van — practice comes slowly along, like a lumbering wagon, afterwards. The imagination is an infinite field. There are many roads in it, and many jungles and angles. All the loves center here where they impinge upon the will.

"And GOD saw that the *imagining* of man's heart was continually evil," i. e., outward. Oh, that I might impress upon you the vast importance of looking within! May not this be the closet into which CHRIST bade his disciples retire in prayer? What is contemplation but imagination? What is prayer but the aspirations of the soul? And what are aspirations but images of the soul. How can we "pluck the mote out of our own eyes" in any other way than by looking within? This plucking out of the mote is nothing but the development of clairvoyance — clear seeing. That is done by the imagination.

“If thine hand offend thee, cut it off,” etc. — what is this but the analysis and destruction of passions that retard and hinder the development of the soul to the kingdom of power? If diseases are ever healed by the imagination, is it not a divine gift — better far than medicine, and is it not best to cultivate it? If it will heal the sick, if it will make life any more pleasant, for God’s sake let us have more of it.

Three essential elements constitute perfect man, viz. : Will, Imagination and Love. These are the positive, negative and neutral. Imagination is the indifferent part of mind, corresponding to indifferent nature — “the door,” already explained in previous chapters. It is the “Garden of Eden” out of which man was cast. The same tree of life is there still, guarded by a flaming sword which turns every way.

What more beautiful type of fire than a “flaming sword”? Fire-flame, that guards the way to the tree of life — consuming all impure things that approach the dread portals of the kingdom of power. The pure only are eternal. Purity is original — this is unchangeable. All originality comes to man through *reverie*: this is imagination. Man reaches God in the imagination. In it God walks and talks with man. It is the *creative* faculty — not in and of itself, but herein the *will conjures* things from the unknown, and compels them to appear to the consciousness — first, of himself; secondly, of others.

In the imagination, things, ideas, passions, hatreds,

loves, vices, etc., may be destroyed — first, as realities within ; secondly, as obstacles outside of us. For instance, an enemy may be made sick, and gradually to die, or he may be suddenly killed, by the powerful will of an *intensely imaginative* man or woman. Or he may be tamed, subdued, and made a friend of through and by the same power. GOD pity the one who would prostitute such a power to a base or unworthy purpose !

This is hard to believe, but the rationale is very simple to one of comprehension. But it is not my object to teach these things in this work, only so far as to point the road.

There is little power among men on account of the want of will. There is plenty of obstinacy and unreasoning tenacity of purpose. This is due to *firmness*, which is the projecting or repulsive power of will. By the use of it we project ourselves — first, into the nerves and muscles ; secondly, into objects — obstacles that stand in our way. Its work is *outwardly*. We waste our strength and lose ourselves in objects of love, hate, envy and pride. In this projection we leave ourselves *empty*. Emptiness, like filth, invites disease and death. Projection — repulsion — produces death. (*There is a sexual ar- cana here : let him who reads ponder well.*) We die that others may have being.

Firmness is what its name implies — *hardness*. “Firm as the rocks” expresses its real character. It hardens the nerves, muscles and very bones, and



also affects the spirit in the same way, rendering it viscid and difficult of motion. That which should be FIRE *emitted* is but a *glutinous mass of molten matter*. Instead of emitting jets of fire, flametipped, that reach the soul — the empyrean — the throne of the living GOD — baptizing each other with fire and “the HOLY GHOST,” cheering, comforting, exhilarating with divine life and vigor — drawing human souls together in the oneness of a divine love — we emit a force that is like water upon fire — destructive to all real life and happiness — repels man from man, and man from woman, in one universal divorce. Instead of the controlling, persuasive, binding power of will, we have the booming cannon, the dagger and revolver, and the rough-and-tumble fight of dogs.

The “still, small voice” of wisdom is drowned in the deafening roar of countless blood-stained feet, hastening to tread out the wine of human life. In our great marts of commerce, hearts have no more pulsation than the metal that chinks. Firmness — the external of will — hardens everything! Even human hearts rattle like rocks thrown together.

Suppose love to be the only immortal thing: how much will be left of mankind after the fire has removed the impurities of it? Not much. Then roll on your Juggernaut of mammon. Shout and hurrah for kings, priests, popes, bishops, honorables and aristocrats of every grade — your GODS. Dress yourselves in your gaudy shrouds for one universal burial. Marshal your hosts for the grand carnival of death:



for what matters the blood of ephemera? Ye pass away like insects! Another race is coming — one in whom this outward tumult of a boisterous will shall give place to silence and peace, and man shall live till he chooses to die.

In reverence — this antagonist of will — all thrones and crowns take root. King-craft, priest-craft and hero-worship must fall together. This vampire trinity fattens upon the best blood of humanity. It makes slaves and minions of the masses. No wonder they all love and preach worship — it is food, raiment and idleness for them, and toil and rags for the human race. It debases mankind, because it robs them of self-respect — the central pivot of the will. The idea that you are beneath another cripples you.

Selfness is nearest the soul — it is the very vitals of will. Confidence in self inspires self-respect. To take away either is like taking off a leg — we must walk on crutches. To feel inferior is to be so. To feel equal is to grow to be such. The proud and arrogant interiorly feel their weakness, and hence arrogate to themselves something foreign so as to inspire worship in others.

The antagonist of self-esteem is love of approbation. This love of the approval of others is one branch of reverence. To be praised and flattered by a king is something grand, and to be coveted. Humble yourself in the dust for a smile of approval from one crowned. To secure the approval of heaven, humble and debase yourself. In other words, act

the hypocrite, pretend humility to superiors, but to those beneath you be lord, king, duke, or God. Such is the effect of modern theological teachings.

Self-esteem normally gives the feeling of self-reliance, confidence and independence. It gives rise to manly equality and self-poise. It is the balance-wheel, the regulator, the pivot upon which manhood, like a compass, rests.

Self is antagonized by others ; hence, he who gives himself up to please others, gives himself to his antagonist — viz., that which ruins him by throwing him out of balance. Be yourself ; think yourself ; learn of everything and of everybody ; be worthy of your own self-respect : for when you have secured that, the respect of others is certain. Be independent, but, in so doing, remember the rights of others. Rights are equal ; wrongs make inequalities. If you have any selfhood, consult that first of all. Secure in self-respect, you need not fear others, for God approves of self-honor. This is the only glory, and the only way to glorify God.

Praise is a false wind — it blows no good. Fame ! What is it but a breath, shouting huzzas which, prolonged, die away in a hiss ? Breath of the rabble ! The unthinking herd ! One minute exalting you to heaven, the next trampling you in filth. And yet it is said God loves praise. The absurdity is too apparent. We cannot add anything to the Infinite. We can, however, join ourselves to the Infinite, and we are glorified thereby. This it is to "GLORIFY

God in these bodies, which are His " — or ours in the glorifying. Thus we increase the selfhood — the foundation of all power — will.

Inordinate self-esteem may have no self-respect at all. Self-respect is based in right, truth and justice. Hence, he who respects others and their rights, has self-respect. He who has no regard for the rights of others, although he may possess a powerful *external* will, has a weak will interiorly. He is like a tree with a large top, but whose trunk is rotten. Respect is the very foundation of love; hence, self-respect leads to self-love or egotism. This is an excessive growth from a fruitful soil. Such need pruning.

The will, like everything else in nature, grows outwardly to the weakening of its roots. Egotism is the fatal tendency of all aspirations. It is a weakness that must be guarded against. Self-approbation springs from the same source as love of the approval of others — viz., reverence. There is such a thing as self-worship. Egotism is to the will what the moss is to trees in "the sunny South" — it dwarfs and finally kills. Strip man of pretense and egotism (which is the same) and what is there left of him? He who is puffed up and loaded with self-complacency and pride is rotten within.

Self-gratification is the root of human action. As we grow we send out many branches, but self-gratification supports them all. No matter what pursuit we follow, or what course in life we pursue, that is the prime motive power. The will is made a slave

to it. It is the fundamental principle of all religious systems. The so-called kingdom of heaven is based in it, and hell is filled with the devotees of self-gratification. Even Buddhism, which claims that there is no self or Ego in reality, holds out the inducement to its votaries of escaping to NIRVANA, from the ceaseless and eternal succession of existences. To this end the senses are attacked, and bodily or physical and mental gratification destroyed — in order to arrive at the gates of ecstasy and power — in order *to cease to be*.\*

So, self is the basis of all, and the only God. Pleasure is the object of all, no matter what road is taken. Even the materialist finds his pleasure in the quiescence and the quintessence of matter. Men get religion through fear of the pains of HELL, and in hope of the pleasures of HEAVEN. The Hindoo mother tosses her babe into the murky waters of the GANGES to appease the wrath of her GODS — in hopes of a reward. The FAKIR of INDIA puts a hook in the quivering flesh of his back and suspends himself for days in mid-air, or stands with hands clasped, in one position, till the limbs are paralyzed, and the finger-nails\* grow through the palms of the hands, like claws — all in hope of power and pleasure other than that of the earthly senses.

Some seek the ultimate of life in the carnival of

\* This is the exoteric of Buddhism; the esoteric has never been written. HARDY translates their sacred books, but frankly admits that if NIRVANA does not mean annihilation, he does not know what its meaning is.



carnal passions, others in mammon worship, others in GOVERNMENT POSITIONS, POLITICS, etc. Is all this universal hunger and thirst — this deathless longing — a mere hallucination ; or, is it the index finger of fate pointing to a great truth ? Is self capable of becoming infinite in power and pleasure — in this universal changing of conditions and polarities ? We of the old school of thought say yes.

Of all the potencies of nature, the I, the Ego, the self, is the only thing beyond comprehension that has a positive and tangible existence. All things else are mere appendages of it. I speak of my soul, mind, spirit and body as of my coat, or any other property. But when I speak of myself — of “the think” and “the feel,” — I am at a loss for a definition. To go behind, beyond, above or below myself is impossible. I confront myself at every turn. It is as easy to comprehend God as myself, for the simple reason that I and the numeral one (1), are identically the same.

Fusion and emanation are the only mathematical laws. Division is as arbitrary as addition. Divide a grain of corn and it loses its individuality. Plant the grain and it emits from itself whole ship-loads, but it loses itself in so doing.

I am the creator of all my acts — they are laws. They flow out through effort of will — being projections of the Ego — myself. Thus God *meets man — is man — in the selfhood*. The selfhood is God humanized. The selfhood of animals is God brutal-



ized. We can understand how it is possible for man to produce that which is inferior to himself, but it is more difficult to conceive of his creating anything superior. How can the animal evolve man, who is superior in every essential? How can man progress unless there is something above him to which he is near related? This relation is found in the selfhood — the central pivot of WILL.

Be very careful, then, reader, how you trifle with yourself. Every thought and act which debases you, i.e., sinks you in your *own inner consciousness*, that which you wish to hide away in some dark corner of yourself — away from the eye of even yourself — debases God. The day comes speedily when he will sit in judgment upon your every thought and act — and that upon the throne of your own conscious selfhood. Firmness is the moving force or controlling power of this outward sensuous life — the power of aggression, of overcoming obstacles by physical force. It is the masculine of will.

Self is neutral — hermaphrodite — both masculine and feminine. The feminine of will is represented by CONTINUITY. Self-esteem, phrenologically, is located just above the crown of the head; firmness, a little in front or above it, at the highest point of the cranium; while CONTINUITY is just below self-esteem — inferior in position and diminutive in size, situated just above the social group, as a mother keeping guard over her children.

The feminine is the attractive, and hence the *pro-*

*ductive*, principle of nature — that principle which collects matter and combines it into forms. The principal office of continuity is the drawing of the spirit together — to a focus — *preparatory to projection*. There is always a concentration of force or energy in all effort, and the greater the concentration the greater will be the power manifested.

The tension of the nerves and muscles is due to continuity — oneness of force and energy. It lays hold, as with hands, of each mental fibre, and guides the fiery steeds of spirit. Spirit obeys mind, but mind is under the will. Continuity is intenseness — *continuativeness*. Once directed to an object, it fastens itself to the spirit thereof, and, leech-like, sucks its very life out. If continuity be large, one becomes absorbed in any pursuit, object or passion, to the *forgetfulness* of other things. It *cannot* let go. This leads to insanity, which is simply the unbalancing of the will.

Consciousness is a result of the poising or *posing* of the will: hence the polarization of the will is the true work of him who aspires to infinite conscious power. The will oscillates, similar to the needle of a compass, or the balance-wheel of a watch, or as a beam very nicely poised. Too much attraction in any given direction, or too much weight at one end of the scale, causes change of polarities, which is a change in the conscious life of thought, memory, feeling or sensation. When this change is extreme, the being is changed, the memory is lost, or judgment is de-

throned, and yet the form of the being remains apparently the same; but the man himself has vacated his throne and become a servant of some other power greater than he.

In view of this philosophical truth, we claim that there is no real sanity on this earth, and very little of it in spirit-life, beneath the abode of the GODS. There are no perfect wills. Either firmness, continuity or self-esteem are too weak or too strong for proper balance and harmony. In this mundane sphere the masculine weighs down the feminine, and, worse even than all that, the central diamond of the soul — self-hood — is marred and corroded till there is no perfect oscillation or movement.

We have moved, like a wagon, so long in one rut that it is almost impossible to get out of it. We have looked so long at the *black side* of God's sign-board — nature — that it has become luminous to us; and at the white side — spirit — so little that it has lost its lustre and is forgotten, or supposed at most to be the night of nothingness. This is insanity. A man may be insane in whole or in part: in either case, the will, becoming unbalanced, has lost control in whole or in part. It has lost its grasp. The reversal of the poles of the will is why we have no memory of previous states of existence. The will, by chance, accident, sickness, or by intent, may oscillate back to the point it occupied in some former age, or previous state of being, and the person be exactly what he was spiritually at that time, and lose all memory of this life.

A psychologized person may be made to feel and act like a dog, while under the influence. Why? Just because his will is thrown out of balance, and he is what we call, in other circumstances, insane. It is just such effects that we call insanity. In all similar cases of insanity where the psychologist is not seen or known, it is the spirit of some one unknown, either mortal or a spirit. At such times we say he is insane. The consciousness of being remains, but memory—the bridge over the chasms of time—is broken down, but not totally destroyed. It may, however, be reconstructed by the culture of the will, and all remembrances revived.

Continuity is that power which leads to forgetfulness of these surroundings—to abstraction and absorption. It is when we become absorbed in some work or passion that we forget our weakness, or what we know of ourselves, and rise up to grandeur and glory. The greatest achievements, the most heroic deeds, the greatest discoveries that bless mankind, are all due to this little feminine faculty of will, which leads to insanity.

The diffusion of spirit, the waste of life, the weakness and misdirection of energy, uncontrollable passions, the want of psychological power, the pains and aches of the body—these are all due to the weakness of continuity, and excessive self-consciousness. This self-consciousness is a rut dug deep by demerit, in which we are all sunk—as in a quagmire. Purity of self is the only help for us, the only lubricator of

---

the will, the only cleanser of this human time-piece. Purity — physical, mental, and spiritual — cannot be achieved by outward acts. It is an inward effort, an inward fire kindled by the action of continuity, which burns out the dross of these gross natures. This fire is kindled by the *accumulation of spirit whenever and wherever attraction overbalances repulsion.*



## CHAPTER XVII.

## THE VOLUNTARY AND INVOLUNTARY POWERS.

THE great majority of our acts are involuntary. Even the acts which we think we do voluntarily, are mainly forced or coaxed out of us by an impulse. However this may be, we know we have volition, or voluntary power, small though it may be; and however vast the involuntary may be, it is subservient to us. Call it what you like — NATURE or GOD — it is our servant. When once this machine is set in motion, it automatically obeys.

A musician, after he has mastered the use of his instrument, does not will each separate motion of his fingers; his mind may be occupied with words he may be singing to the music, but his fingers move fast or slow in accord with the music, and his feet work upon the pedal without attention or thought. So it is with all we do. In doing a piece of work with which one is familiar, the thought wanders away, but still the work goes on. In sleep the voluntary is suspended, i.e., the mind is at rest; and at times the will also seems to rest, or memory and judgment to be suspended.

Habits all become automatic, or involuntary. Habits of the body and mind are alike, and yet the voluntary seems to be of the mind : in fact, they are so closely allied, and so interwoven, that it is difficult to separate them, or to define them as separate powers. But we do know that all the light we have is of the mind, and all the power of it comes from the involuntary. Voluntarily we do as we *think* best, but the power to accomplish is the most of it. Thus it seems plain to me that the voluntary powers are merely a thought we have, which thought is all we have to guide us. It is possible that this thought may be so cultivated and enlarged as to become as automatic as any habit, and express itself as any involuntary power, even in our sleep.

Language is a mere matter of culture or habit ; and so of thought, or any of the bodily functions. Indigestion may be cured ; torpid liver made to act ; and constipation of the bowels overcome, by paying *constant attention* to regularity. By paying little or no attention to the movement of the bowels, thus breaking up nature's habits, their warnings become less and less, and, in time, habits of constipation or inaction intervene. But if you will have a regular time for the evacuation, and pay strict attention thereto, providing an opportunity, whether there is an inclination or not, nature will in time listen to your demand, and furnish the power to remove all obstructions, and give life to the torpid tissues. Such is the force of habit.

This new life comes through an effort of the will — first, voluntarily, but afterwards as an involuntary power or habit. When it has become habitual, the bowels will notify you of the time, and insist upon your paying attention. It is the same with eating and drinking: if you eat three times daily, you will be hungry at those regular times; but if you have no regular time for eating, hunger will not come till you think of it. To think of food as of something loathsome will kill hunger. To break in upon the regularity of a habit is to destroy it. To pay attention to anything is to become its slave. Sexual excesses are habits of thought, depending upon regularity for existence. So long as it is a habit, it will demand and enforce attention; but turn the thought to something else, and the voice of the habit gradually grows weaker and weaker, till in time it will take an effort of thought and the conjuring of the will to restore it.

Small as the voluntary powers may be — perhaps a mere thought, yet it is all there is of us, and our weal and woe depend upon their use. By use the voluntary becomes the involuntary. Absent-mindedness is indicative of the sinking of the voluntary into the involuntary. Such persons are more indifferent to outward things than those who are always “wide-awake.” This is, indeed, the beginning of trance, wherein some of the very finest orations are delivered.

This “wide awake” life is a mere habit, which is destroyed by the creation of another, viz., sleep.

Sleep is a closing of the eyes to outward things, and the turning of the sight inward. It is the same in trance. The former is a sleep, or a partial sleep, of the consciousness; the latter is a higher degree of consciousness: for the full wakefulness of the soul's powers is in a union of the voluntary with the involuntary. This is effected by magnetism, and sometimes in natural sleep; then we have somnambulism, or sleep-walking, if the soul is unable to quit the body; but if the soul is able to quit the body, we have prophetic visions, or the solving of difficult problems, or the visiting of distant places, spirit-worlds, etc. But in whatever way sleep or trance may be induced, it produces a degree of insensibility in the body.

The deeper the sleep, the more insensible the body becomes. Mesmeric sleep is next to death. This may be self-induced, or through the agency of an operator. Calmness and tranquillity are necessary to its production, the same as in natural sleep. Calmness allows the soul to expand, and this produces sleep and trance, wherein the body becomes insensible. There are two ways of producing nervous insensibility: one I have described; the other is produced by means of intense activity or excitement. Fits, in which sensibility is lost, are produced by excitement — the cause sometimes visible or known (or, at least, supposed to be), but oftener unknown.

We know that catalepsy, common to Methodist revivals, known as "the power," is induced by excite-

ment. Children fall down in fits through the excitement of fear. In intense anger the nerves have little or no feeling. Indeed, there is an insanity comes through anger in which there seems to be neither sympathy, reason nor feeling. Many a man has been maimed, wounded, or even *materially injured* in a fight without being at all sensible of it till the excitement was over. So long as the tension of the nerves continues there is no pain. The clinched fist of an angry man feels nothing. The Indian, undergoing untold tortures at the hands of his captors, sings his war-song and laughs in the face of his tormentors. MICHAEL SERVETUS, being roasted over a slow fire made of green wood, by JOHN CALVIN, composed the following, which he repeated to his tormentor, with a smile of happiness on his face :

" This side enough is toasted ;  
Turn me, tyrant, and eat ;  
For, whether raw or roasted,  
I am the better meat."

The Christian martyrs, while being burned at the stake, sang, prayed and exhorted ; assuring the bystanders that it was pleasant " to die for the LORD." In view of these facts, and what we know of ecstasy and the insensibility of the mesmerized subject, is it not at least reasonable to suppose that the will is master of sensation as well as motion ? There is no pain to the strong will. Many a man has endured surgical operations without the use of anæsthetics or bonds, and without a movement of muscle or nerve.



Therefore, if pain can be *partially* subdued by the will, it may be wholly so.

A man is made far stronger and more enduring by excitement; and the deepest and most power-and-health-producing excitement comes from the calming of passions and the awakening of the higher faculties. There is a *spiritual excitement*, far more potent and exhilarating than the excitement of any of the passions, in which ecstasy is passed and the soul escapes. It is then that these bodies are proof to the elements, and command the respect of even wild beasts.

The RAHAT of India seeks some jungle or lonely place, or some dangerous place by the side of some swamp or lagoon, infested by monstrous reptiles, where man fears to intrude; here he composes himself for his meditations, and goes calmly into an unconscious state, while monsters crawl out and lie down by his side, and sleep also. Never was one known to be harmed by them. (See ISIS UNVEILED.)

Is not this the same power by which DANIEL commanded the respect of the lions in their den? The full power of the will does not manifest itself in our normal state; there must be an *excitement of some kind* in order to call into play all our powers. The full measure of power is not in the tension of the nerves and muscles; it is in the tension of the inner man or spiritual body. This is not a rousing up as of anger, and a propulsion of the spirit outward, but rather a letting go of the nerves — a resignation of the soul as in sleep. This is possible only in habit.

True culture gives resignation, which, pushed on to extremes, gives power to withstand fire. The Acolyte for the Priesthood of Buddhism must possess super-mundane powers ere he can be admitted. I have been told by a gentleman who was born in India, and lived there until he was twenty-one years of age, that when they apply for Priesthood they are tested by being required to walk over a long bed of live coals of fire with their naked feet, *to do it without hurry*, and to come off at the other end without a singe or smell of fire ; if they fail they are not admitted, but are sent back to their practice of meditative rites.

D. D. HOME, one of our own time and country, has manifested this power, as well as that of levitation, by virtue of which JESUS walked upon the water. I might multiply facts "*ad infinitum*," if it were the intent of this work. The past and present are both full of the proof. Search for it,—not alone in the Scriptures of the olden time, but in the living testimony of the present. The will is a magical power ; but its highest magic is in letting go.

The strong, well-balanced man accepts things as they come with a spirit attuned to the sweet melodies of creative power ; and weeps not over blighted joys or withered hopes. He looks above and beyond these things, and his soul is filled with rest thereby. He does not essay to control others, for he has as much as he can do to control himself. By this means he converts his enemies into friends, who come to him,

as to an oracle, for counsel. His control is far greater than that of one whose whole life is spent in trying to control others. The gigantic evils of this life come from the desire to rule others—or to make others do as you wish. Counsel is far better than rule. Let each do as he likes, but scatter light and knowledge of the true way to happiness and power.

Reader, if you have lost youth and happiness—*let go!* If friends have proved false and ungrateful—*let go!* If your heart is torn by unrequited love—*let go!* If you are poor—*let go!* If you are wealthy—*let go!* If Providence forsakes you—*let go!* If you love life—*let go!* If you are tired of life—*let go!* If you look back upon our life's journey with regrets—*let go!* For "He that would save his life shall lose it, and he that would lose his life shall save it."

## CHAPTER XVIII.

## WILL—CULTURE.

LET him who aspires to power commence by a close and critical analysis of himself. As will is the *extraordinary* of man, its culture is the culture of the entire man, and the regeneration of him — or another creation. The methods of it will be found as extraordinary as GOD himself — for how can a thing cultivate itself without GOD's help? And GOD's methods are not our methods.

The *three great principles* of the selfhood, from, by and through which all actions come, are (1) Love; (2) Imagination; (3) Will. The Imagination is neutral, as indifference or nature; Will is masculine; Love is feminine. As a husbandman must till the soil in order to make it productive, so must a man culture his loves in order to produce will-power. As a slave must first overcome his master before he can be free, so must the will overcome its loves: hence love is the way of freedom, of regeneration, and power.

Self-analysis shows impurities which must, as a primary step, be removed. There can be no progress without vastation. The old habits, vices, follies,

modes of thought, loves, hates, envy, jealousies, covetousness, fear, pride and egotism must all die and be buried far out of sight as a preparatory step to soul-growth ; as will is cultivated and made strong in the subduing of those things which limit its freedom and power. Purity is the only thing that cannot be destroyed ; therefore, the purity of love, will and wisdom are immortal.

It is only the *semblance* of *real things* which dies or changes ; hence, that which is supposed to be real love, or real will, or real wisdom, is only the semblance of the real, for they change or die. Thus in the regeneration, the semblance must pass away to give place to the real. These bodies are mere reflections of ourselves, with which we, seeing them in the mirror or mirage of nature, fall in love and, embracing, die.

This law is the same in relation to sex-love — we love the reflex of ourselves which we see in the *mirror* as woman. This is not real love, for its operations being downward, we propagate only our kind, or conditions, or emanations, which are antagonistic to us ; while real love propagates new atoms — parts of a divine body, unchangeable and eternal — its operations are upward, and its emanations mingle in the essence of God.

The infinite is all power, and it is man's field of operation. It encompasses him round about ; it bends to him with anything for which he asks ; but we must work for what we want. "Not every one that saith,



Lord ! Lord ! shall enter the Kingdom ; but he that doeth"—i.e., he that *worketh with a will* in the *right direction*. Now the road to power lies through the perfection of our nature, which consists first in the attainment of duality. I have already spoken of ideal love, of its conception, growth and union, or marriage in the spirit. Now, the true methods of will-culture have for their object growth. Soul-growth is inward, by letting go of outward things, and looking forward to the realization of a true life in which true love appears as one with the will, or the female united to the male in real durable oneness of being, or marriage.

There can be no union of objects ; therefore, man and woman, being separated entities, are not one — neither can they be — on this earth ; and marriage is but a semblance or type of a *reality*, or changeless condition, as a union of two in one, or two in spirit. Harmony must be first had *in* the individual ere it can be effected with another, and for this reason a lifetime of effort or culture is necessary in which things inharmonious or at variance with each other are to be avoided.

Owing to the inharmonies of marriage (and the loss of power therein) the Essenes and Rosicrucians of old discarded marriage as something unreal, and lived lives of celibacy. For this reason the Buddhist and Catholic priesthood are not permitted to marry. Further reasons are set forth in regard to the nature of sin, to which the reader is referred.

In order to destroy that which retards the soul in its flight, viz., sin, its opposite or antagonist must be strengthened; to this end the whole mind must be given up to the contemplation of such things as make the soul sick and disgusted with sin.

This creates another *emotion* antagonistic to love, viz., feelings of disgust at that after which the world runs mad. Love is an *emotion*. Will is *motion*, but love is a *reflex* of it, or an *emotion*, or *wo-man*, because emotions ruin the will or the man in leading it into captivity. The object of love is to join itself to the will in order to increase power to enjoy, as a loving wife works for and delights in the happiness of her husband. So woman should not unite with man save for the purpose of begetting *life, spirit, power*. In true marriage, according to the divine intention of it, there are no children, and no disease; neither do they die.

To have an ideal elevated, pure and full of rest and unalloyed pleasure, is to have the pain of disappointment in realization. It is to kindle a consuming fire at your very vitals, which you are obliged to quench by the will, because no heart answers your heart-throbs and because all fall short of your ideal love. This is for him to suffer who aspires to be something more than the common. There is no greatness not born of pain, and there is no pain greater than that of a heart bruised; for it is so soft and flexible, that it will not break.

Sexual love has the strongest hold of and of the

passions ; it is the hardest for the will to turn from its lust. The effort to idealize love in the imagination is analogous to that of the libertine and debauchee — only one is chaste while the other is impure. The onanist sees in his imagination the object of his lust, and thus acting upon his emotions pollutes himself. It is the same with the libertine. These emotions that destroy power and the soul are created by an inward action ; and in proportion to the power of concentration is the spirit drawn within, condensed and projected, and thus the life, spirit and power thrown away. But this wasted virility, though lost to the man, is not lost in nature, for it is a protoplasm from which spring infusoria, worms, insects, reptiles, etc., which are a curse to the earth and mankind. Your ideal love may not be a very near approach to true love ; but your highest conception of womanly beauty, purity, goodness, truth, grace and excellence, coupled with form and action, is *your estimate* of it, and as such is *your kingdom* of power towards which you grow rapidly or slowly as the case may be.

Control must begin at home — *in the selfhood*. But how, or in what manner, can a thing culture and control itself ? How can the will regulate its own action ? The will has the nearest approach to freedom of anything of which we know. Love is limited by the sensibilities, and wisdom, by that which we learn ; but will, being free from emotion, is free to produce emotions according to its love and wisdom.

So love and wisdom are the shackles of the will. *Now we do not control that which we love, but that which we love controls us.* Hence the necessity of subduing love as the beginning of the road to power. We do not destroy love, but we wean it from sensuous objects. Thus weaned, it becomes as one with the will in its freedom, and the flights of the soul. This is the At-one-ment — (Atonement). Love cannot be purified. "There is no impure love," said P. B. RANDOLPH. What we call purifying love is *merely the vastating of pretences.* Love itself is honest; but this world's love is but a pretence of what it is not. It is the shame, in order to hide which, GOD clothed ADAM and EVE in the skins of animals. If all the shame were removed from mankind, the little love left would be very small indeed.

Will-culture is a thing altogether antagonistic to general religious ideas; for the will is generally considered of the "evil one" — to be broken and crushed. With this idea I am at variance. We have far *too little* power, and to increase it is the acme of all religion. It is in the false direction of power wherein evil exists, *not in the power itself.* To enlighten the mind, then, or to culture the imagination, is to control man's creative powers or loves and guide them in the right direction.

All culture must begin at home. Begin by a reconstruction of *yourself.* If you feel that you are superior to others, disabuse yourself of that idea at once. In arrogance there is no growth of the soul.



To feel as you really are, is to feel very weak and very small. In order to rise above the common level, you must be *real*. To feel equal is to feel real and to be real. Let every man have his opinions in freedom—the rights you claim, freely grant to others. Thus you pluck the motes out of your eye. Judge no man, for you know not his motives. The freedom you claim for yourself, that grant to others, even in thought and feeling—for freedom is the principle of growth—the first and the last, and the only principle in existence. He who is bound by love, hate, or any passion whatever, is not free. How can he then expect to have power?

Power only comes by freedom. To be free, then, necessitates a *cutting loose* of the bonds of slavery. To love nothing, to hate nothing, to have no likes or dislikes, to have no prejudices, no tastes, no preferences—this it is to be free. The little power we have comes from freedom. Now let him, who expects to culture his will, bear in mind this fact—that it cannot be done for a selfish or mercenary purpose. I am aware that one part of it, viz., firmness and self-esteem may be cultivated and increased, but it is not real culture of the will after all, but a *throwing out of balance* of the will, which is destructive in the main.

All power, to be lasting, must *descend* from the higher to the lower, as a baptism; and this descent is accomplished by and through the feminine of will—viz., Continuity. The second effort of will is in the propulsion of force into the nerves—as in grasping



by the hand or in striking a blow. But the first effort is in the *gathering together* of force *before striking*. The latter is *expansive* like the inflation of the lungs ; while the former is exhaustive as in the expiration of the breath.

Inflation is the beginning or *foundation* of all power. This is concentrative, and involves the exercise of continuity. The greater the concentration, the greater will be the power manifested — either in physical, mental, or spiritual effort. In making a great physical effort, there must be a stimulant or an excitement, in order to produce a manifestation of the full power of the individual. This excitement is a mental effort in which the mind expands to its utmost tension of energy, feeling, or want of feeling, a *resolution* is formed, born or begotten, and the nerves and muscles become braced — filled to overflowing with force.

The whole person *expands*, as a prospective mother, and is eager to deliver itself of its superabundant force, energy or burden. When full to overflowing with anger, love or any passion, we are eager to express it : but the first effort is to be full. This is a mental effort in which the *will gets its excitement* from dwelling upon *wrongs*, or *love*, in the *imagination*. This “brooding” over wrongs, or dwelling upon things in thought involves the exercise of continuity. From this it is known that the real power of will comes from the feminine part of it, viz., concentration or continuity.

It is also evident that the more one *believes* in the *reality* of the wrong or love, the fuller they will become of love or anger, and the power of its manifestation will be proportionally greater. Now this is exactly the case with all occult or spiritual power. The excitement of the will comes from *dwelling upon an idea or an object to be attained* and in the *resisting of the excitement* of the passions. In fact, the culture of the will is in the alternate excitement of the passions, and in subduing the same without expression.

For instance:—some one wrongs you a *little*; you seize upon it as if it were a sweet and delicious morsel, and by constantly thinking of it in its most aggravating features, and by dwelling upon it, you work yourself into a mental fever in which you feel like “knocking down,” “kicking,” “shooting,” and “dragging out,” — but you do no such thing; and before your passion is too strong for you, you turn your mind to another feature of the wrong, and begin to look upon it as not *quite* so hideous, after all, and gradually it grows less and less, as the excitement cools down.

You have not manifested this to the world, but it has had an effect upon *you*. Your will power has grown in the exercise. Physical power grows by manifestation, but spiritual power, by silent suppression or repression. If you express your power physically, it is lost to you spiritually. Hence the motto: “Silence is strength.”

In thus exciting yourself, and then *controlling* yourself, you are creating power, as well as teaching the involuntary powers obedience. After practicing for awhile this exercise, you will find you are becoming very excitable, and you can excite yourself even *without* any outward provocation. A jealous person can easily become half crazy about nothing. In this manner you learn how to *create* emotions of a low order first, and then you gradually step up to emotions of a higher order, such as mirth, love, pity, rapture; but of all creative emotions, that of love transcends all else.

To gaze at a dead body with worms crawling in and out, and look at it as human, and think that that is the end of all flesh, and that you will be the same in a short time, disgusts one fearfully with the follies of life, and tames the passions of any man who thinks at all. This helps the will to gain the ascendancy; but after seeing it once or twice, you can see it in your mind at any time, and thus subdue all low and unworthy thoughts and feelings—this strengthens the will. “He who keeps death in view seldom does a wrong.”

The will that cannot create emotions by its own effort is weak: it needs a stimulant. To keep your heart young and full of tenderness and love for your companion, think of her as when you wooed and won her. To destroy your love, think of it in connection with something disgusting and low, and it will speedily die; but do not be deceived; some things die

very hard. Habits take hold of the vitals. Many who read these lines may be able to see what they desire in the mind without physical contact. Such can develop power rapidly.

Others, again, will need some aggravating circumstances to stir the emotions. To provoke another to anger with words, looks and gestures, and then subdue yourself with a thought, and control and subdue the other by the creations of mirth or grief, is a good exercise, but a dangerous one.

Who can stand and calmly take a blow without resentment? But it was in view of this same subject that JESUS said: "If a man smite you on one cheek, turn the other also." Habits are hereditary as well as acquired. They, like diseases, are hard to cure. All habits of the ordinary man tend outward, and hence are weakening. To be more than ordinary, work against habits. This is done only by creating other and opposite habits.

"Does thine eye offend thee, pluck it out!" or train it not to see objects external, by turning it inwardly. Perhaps you are fond of some particular article of diet — you love the taste of it. Pork, for instance. You first satisfy yourself that it feeds scrofula and the humors of the blood, and you desire to leave it off. You go to work to kill the taste for it by becoming disgusted mentally with the thing you delight in. It is done by meditation. Imagine a stomach filled with flesh fermenting and working as do maggots in carrion. Flesh in the stomach, as



in the sun, becomes putrid. It is nothing but a bit of corpse dressed and cooked, that I am eating. Behold the market, hung round and round with corpses, not unlike my own, if it were dressed like these. A little while ago they were moving, living beings, like myself. I know that I become like that upon which I feed. See the swine. The scavenger of the filth of living things; what a loathsome object, and I am his scavenger. "I am naught but a sepulchre full of rotten flesh."

Behold the butcher! A living corpse cutting up dead ones, while others stand eagerly looking on, with mouths watering like dogs for the feast of rottenness. See the carts hurrying away to the meat shops, laden with corpses yet warm with life, their naked, mutilated limbs mutely appealing to heaven against the horrid butchery, while a demon in human form sits driving to the charnel house.

By persistence in such thoughts, the taste changes, and the stomach heaves at the sight or thought which we conjure in regard to food or anything else. Thought is sight, feeling, tasting, smelling, etc., all in one. The taste changes, as our thoughts change in regard to it. Just so with all the passions.

There is no virtue where there is no temptation; no merit where there is no demerit; no grace where there is no sin; no power where there are no obstacles. The greater the obstacle overcome, the greater the glory of the achievement. The filthiest thing contains the most life; but this life is worthless till utilized.



The will is the husbandman, who, if needs be, drains his ground, enriches, plows, harrows, plants and cultivates his crop. If he be not slothful, he shall, according to nature's laws, reap his harvest. So with the aspirant to power ; he must prepare his body, his blood must be filtered, and the acids and alkalis harmonized, and the flesh made soft, sweet and glowing. Drugs will not do this. The body must be reached through the mind, or not at all.

It is a well-known fact that the imagination affects the body. Fear, disgust, and in fact, all the passions have an effect upon the blood. One may accelerate the action of the heart, while another retards it. All the passions get their excitement from the imagination. So the imagination is the connecting link between the body and the soul. It is the door between the visible and the invisible worlds of sense. To purify the body, then, the will must affect it through the imagination. The imagination corrupts the blood ; why may it not purify it as well ? That we do not know how this is done is no argument against this proposition. Love tinges the cheek with the glow of magnetic health ; fear congeals the blood ; disgust produces neuralgia, and lust produces consumption. Hate dries up and coagulates the humors ; covetousness produces dyspepsia, — and so on to the end of the chapter.

Every passion, and even thought and reason have their roots in the imagination. The effect which things have upon us depends upon the way we look at

them. Beauty and deformity spring alike from the imagination. We receive the spirit of a thing by looking at it — smelling, tasting, hearing — and more than all by thinking of it. We get the grossness of food by eating it, but the real life of it is extracted by the thoughts we have of it. In other words the ideas we have in regard to the quality and use of food impart to it something akin to themselves.

Thus the body may be gradually changed by diet ; not so much by quality as by quantity ; for the will *imparts any desired quality*.

A very sensitive person suffers nausea at the sight of *that* which is loathsome — to conjure up that thing in the *imagination* has the same effect. Many a person is afflicted with dyspepsia and other disorders from a settled conviction that it is inevitable. The idea that you *will cure yourself* is better than medicine. The idea that you will eat simply because you are obliged to do so in order to live, *and not for the pleasure of eating*, is better in reality than food or fasting ; but to eat, drink and love for the sole object of attaining immortal power, and not for the sensuous gratification of the appetites or passions, is to work upon the mind, blood, body and spirit as GOD works — downward. This downward operation eliminates the grossness, and leaves the essences or life for your use.

Remember this simple thing: *All impurities result from compounding, or combining different substances, fluids, magnetisms and spirits in one.* Purity

is oneness. The simpler the diet the better ; one thing is better than three, four or a dozen. Never eat for pleasure, eat only when hungry, and stop while still hungry. To test your power of will, think of something sickening as you gaze upon your food ; if your stomach rejects the food from that cause, you have no need of any more food at that time — cease eating at once. If you drop your knife, fork or spoon, or have any such mishap at the table, cease eating. Never think how your food tastes, and never indulge in talk and laughter while eating ; let your thoughts be fixed upon the object to be attained, whether it be the elimination of disease, grossness, bad habits, etc., or the building up of the dual divine nature wherein all power resides.

The one great curse of civilization (?) is gormandizing. We need very little food if the truth were known ; just enough should be taken into the stomach to form a nucleus of attraction for the spirit to materialize itself, or condense and form new particles of blood, nerve and flesh. Behold ! the miracle of the loaves and fishes as an illustration of this principle. Food multiplies itself in the half-filled stomach, when it is left vacant from a principle ; but when the stomach is full there is no room for multiplication or condensation to take place, and a filthy, rotting, destructive process takes the place of divine and life-improving process.

The life of the body comes from the spirit, and not wholly from the food we take in at the mouth.

The full stomach crowds out the spirit, and there is no room left for the action of the spirit. Besides, the spirit feeds upon that which is in harmony with it in its passage to and from, and radiation about the body, and passing into the body deposits therein that life which it has accumulated.

Look at Dr. TANNER, fasting forty days! \* Look at the fast of JESUS for forty days, and then behold GAUTAMA BUDDHA, living seven years alone in the

\* Says Dr. Alexander Wilder of Orange, N. J., in a letter to me after the first edition of this work was published :

"I notice that you mention Dr. Tanner. I watched with him several times, and was present at the end. Of the genuineness of the matter there is no room for two opinions. No man willing to be candid can possibly doubt the evidence. That 'Science gained nothing by it' (as often asserted), was solely because the men who dictate what shall be regarded as science, determined in advance that no observation or fact ascertained should be accepted. Yet enough was observed in 1880, to have preserved the life of Gen. Garfield in 1881, if it had been put to use. \* \* \* I was somewhat disappointed in my observation of Dr. Tanner. Having read of trances, ecstatic visions, and intimate communications with the interior world, in connection with prolonged fasts, I hoped to witness something of the sort now. I did not. His mind was always clear, but his temper was somewhat irritable. The senses became exquisitely keen. For 15 days he drank nothing; he was a distressed sight. He actually gained weight for a day or two after resuming. But he was very sensitive; he could ill tolerate Croton water and went daily to a spring in Central Park for a supply. He also complained of the air at Clarendon Hall—very justly. The spectators would have worn me out; how he endured them I cannot well surmise. Yet several individuals did remark a loss of strength after being near him. This fact of the fast is not so very remarkable. But for our abominable materialism we could easily perceive the matter. Griscom, in Chicago, fasted 45 days. The Hindoo Fakirs and others do the same. Perhaps the powers most valuable are hidden. We make too much account of meat and drink, and far too little of the forces about us that transcend these. A tree will grow and not exhaust the soil materially. A coral reef is a mass of lime gathered where no lime is. A chick in the egg gets a skeleton from substance that chemistry does not reveal the existence of. The diatoms built a mass of flinty stone under Petersburg, in Virginia. I opine that living things transmute forces into matters, by changing their polarity, so that the problem, imputed incorrectly to the alchemists, of transmutation, is solved by the living beings of this earth. \* \* \* There is a brotherhood of true men, and they recognize each other by a pass-word, more expressive than any symbolism of a society. \* \* \*



forests of THIBET, subsisting wholly upon berries and roots; and at last throwing himself at the foot of "the sacred Bodhi tree," vowing that he would not again taste food until he had achieved his object, viz., the attainment of supernatural energy, and when so weak with the long fast that he could no longer stand upon his feet, how the "Dewas" (celestial beings) came and fed and nursed him. Did he attain his object? Look at the results and then judge. He lived about five hundred years before Christ, and died when he got ready (at the age of eighty years); founding the greatest religion that man has ever known, whose adherents numbered a few years ago the enormous figure of three hundred and sixty-nine millions, and that without violence or bloodshed. (See Hardy's "Eastern Monachism.")

Those who eat the least have the best health and last the longest. Life is sustained more from the atmosphere and electricity than from the solid food taken into the stomach. It is the essence of things which is of greatest value, and the essence is not limited to the solid substance, but radiates round about as its aura — intangible to our dull senses, but nevertheless existing. It is upon the aura of things that the spirit feeds, and according to the attractive power of the soul is its pasture. So long as the spirit is fat it will feed the body.

The glutton has a weak, lean, hungry spirit, and little will-power. The diseased forms which meet the eye at every turn, are evidence of weak, small, spirit-



less will — and collapsed and angular souls. They present a ravenous multitude, a standing mockery of nature, and a clamorous rebuke of the wisdom of an infinite Creator. When diseased, in pain and trouble, how nice it is to lay the blame on fate, nature or GOD. But if we would only stop and think that *we have to suffer* from the malignity or mistakes of the relentless power which compels us to exist, and that no prayers are answered save those of the *will*, we would philosophically shoulder the *power* TO BE as much as to do and to suffer.

We could then see clearly that the diseases, failures and mistakes ascribed to fate are due to our own ignorance, weakness, and headstrong folly. We have to bear the *consequences* of our acts — why not claim the credit of causation? So long as we can ascribe our acts to circumstances, nature, fate, or GOD, we trust to luck and drift like bubbles upon the frothing deep — effortless.

It takes effort to accumulate property; it takes effort to be a man under all circumstances; but it costs no effort to be a beggar or a knave. This has become so common that it has given rise to the trite saying, that “man is prone to do evil as the sparks are to fly upward.” It is far easier to fall than to climb; but it hurts fearfully at the bottom. The labor of climbing is pleasant after you get used to it; for the higher you climb the more vigorous you become, and the purer the atmosphere. Why? Because the climber is ascending towards life, while he who

falls is descending towards pain, disease, weakness, darkness, death and nonentity. Will-culture is the royal ladder, anchored in God's throne, and reaching to every soul.

You cannot carry much grossness, either of body, mind or spirit, up that ladder. Grossness is always positive, and very difficult to become negative. But the greater the grossness, the greater the power when the victory is won. Paul understood this. He says in substance, "Where sin abounds, grace doth much more abound." I have already explained the reason. It takes a great soul to excel in anything. Great criminals are always men of greatness, misdirected.

The mind is a wandering vagrant; like the eye, it wanders restlessly in quest of new things. But "let your eye be single," and your mind will follow after. Look steadily at a speck on the wall—think steadily of one thing—and gradually there steals over you strange sensations, as clouds and flashes of light pass before your vision. To make the mind single—as an eye with the motes plucked out sees only one object—limit the range of thought. In this you are drawing the mind to a focus preparatory to elongation. As the eye with dust therein sees nothing distinctly, so the mind untrained has no focus, no depth, no clairvoyance; it wanders in a maze of error.

To call its scattered forces together is a herculean task, but it is small compared to the focusing of the spirit. As involuntary powers follow the lead of the voluntary—as the mind follows the direction of

the eye, being fixed when the eye is fixed — so spirit obeys the will. Agitation of the body disturbs the mind ; agitation of the mind distracts and confuses the spirit, so that the will is deprived of its means to execute. Hence the necessity of calmness.

Continuity is that which produces rest and satisfaction, as the love of a woman. It is the feminine of will, and *creates* by persistent effort. In deep, profound meditation the soul becomes pregnant with greatness, for the spirit, no longer driven from the soul by outward motions and emotions, slowly comes home to the soul, being called in and projected upward and inward. As spirit is fire, or that which produces fire, there is heat produced by its accumulation, which in time blazes forth, at first soft and mild, in great sheets of light, afterwards as the forked lightning. This light is life, which feeds the spirit body, and gives it strength and growth.

It is in this turning within, this meditation, that the positive will becomes the negative ; and when pushed to extremes, total abstraction or forgetfulness follows. This is TRANCE. In trance the angels and celestial spirits are attracted, for the whole universe of spirit impinges upon the soul, by virtue of its attractive power. The Heavens are opened, and there is nothing hid from the truly great will. It pierces to any centre of power, energy, love, or knowledge, and drags therefrom its secrets.

This is indeed the closet wherein JESUS told his disciples to enter when they prayed ; and to pray in

secret, not letting the right hand know what the left hand doeth. In this way is the answer of prayer possible. "God is a spirit, and they who worship Him must worship in spirit and in truth." To be in a trance is to be enveloped in spirit—to be "baptized with the Holy Ghost and with Fire." No deception, no untruth can enter here. Truth elevates the soul, and is a condition requisite to acquisition of all occult knowledge and power. To be true to yourself is to be true to God. To be true to conditions is to be divested of all fear, distrust, and doubt; these bar the way and close the door.

An abiding faith in the Infinity of Power, and belief in the ability of the soul to rise to realms thereof, are essentially basic principles of progress. To awaken the soul from its long sleep of the ages, a preparation is necessary. All passions must be put to sleep. The temper must be subjugated, and the animosities of nature must be destroyed. This is a herculean task to most men, but unless this be done, let no one boast of his will-power.

The reason is obvious why these conditions are requisite. The larger the soul the greater the agitation of the elements within its radius; and the passions being the easiest disturbed are all in excessive activity. This explains why many noble-souled men go to the bad. Those capable of soaring the highest fall the lowest when bereft of self-control. The soul is an absolute CALM, and when all things are calm outside it expands itself as if to burst its prison-walls;



then the Unnatural rushes upon its prisoner to overcome its power and destroy it. The calm warm sunshine of summer days creates vast vacuums in the atmosphere ; then come the cyclone, the tornado, the lightning. These are nature's passions, which rage till the vacuum is subdued.

The essential office of the soul is to create, and it does this by motions and emotions. Repulsion drives, diffuses, and scatters the spirit abroad. Attraction draws, not only its own to itself, but the aura or spirit of other things, which it appropriates so far as it is able. And this appropriation or fusion of elements is either elevating and life-giving, or is destructive.

The fire of things is life, and there are no compounds thereof — it is one ; but the aura of things is graded from fire to the grossest stench, which, united, form a compound that is not pure. Purity feeds the FIRE-BODY, in which death and destruction have no place.

Water in agitation becomes pure, but stagnant water has *more life* in it than running water. Of course the spirit in concentration becomes stagnant for a time, and in this stagnation, as in stagnant water, life in myriad forms springs into being. But ere they have being in the spirit, by persistent effort of will, in concentration *upon the Idea of a Divine body*, this life is condensed, indrawn, or compelled to take form as ONE.

I am aware that there is a spiritual body which forms at death, but it is not an immortal body. This



has been seen and described by many clairvoyants, and is spoken of by Paul ; but the Divine body is formed in this body during earth-life, or it is not formed at all. It is not a compound, neither is it corruptible matter. It is not seen by you, but you will know of it by having a feeling of immortal life and undying power within. When perfected, all power in heaven and in earth will be yours — not as a man, but as a God.

“A mere fancy sketch” — “a picture of a disordered brain !” Nevertheless, it is a shadow of creative power, projected from the realm of the incomprehensible beyond !

To return to our subject. In the concentration of spirit is increased life, sensation, sensitiveness, motions, emotions, and power of all sensuous enjoyments. Hence many fall into the *slough of sense* on the road, and never get out.

The body is filled to overflowing with spirit (magnetism miscalled), and the entire being vibrates with pleasure-seeking emotions and longings. None but the pure can pass over this bridge ; the impure fall at “the threshold.” Monstrous shapes stand guard here — “Cherubim ” with “flaming swords ” guarding “the way to the tree of life.”

It is the combustion of the compounds in the spirit which causes the commotion, and if it is resisted, they become rectified in time.

First be thoroughly satisfied in your own mind that the road to calmness, tranquillity, and peace,

is the *only* way to health and happiness. I am not going to argue this point, it is the universal instinct of all thinking, reasonable men — none but savages will dispute it. This point settled, then go to work to attain it.

This is done by a constant and eternal watchfulness. As I before stated, the passions must be controlled, subdued, and brought into total and abject subjection to the will. This is best accomplished by setting apart one hour each evening for meditation. During this hour you think only of the weakness and folly of anger, lust, avarice, envy, etc., dwelling most upon your greatest and most besetting weakness in such a manner as to cause you to loathe yourself; think of all you have done during the day — of the thoughts and feelings you have had, especially dwelling upon your failures at self-control; aggravating your follies, and not trying to excuse yourself in the least. If you feel like asking for help, do so, but in thought only, and that the last thing you do, and as briefly as possible.

Compare yourself with the calm, tranquil beauty of a flower, or a twinkling star, and thus take the pride out of your pretended greatness and egotism. Think of the body as needing your utmost care of nursing, as an ulcer needing to be dressed and poulticed — not that you love the ulcer, but to assuage its pain.

Only a few years, and loathsome worms will crawl out and in at its nine orifices, and filthy matter will

frost the lips you now curl so proudly. To destroy any feeling create its opposite. Is your heart agitated, torn and lacerated with unrequited love? Does jealousy steal away your sleep and peace of mind? Kill it then by clothing in your mind the object in garments of disgust. Rise above it in your thought, and look down upon it with disgust as an eagle passes by carrion. Fix your mind upon its worst and most disgusting aspect; thus forgetting its allurements, and the love will grow less and less, until at last you wonder that you ever had such a feeling.

Analyze, dissect the human heart, turn it over and over, pick it to pieces shred by shred, and see if you can find its main spring—when found, it will be just like your own. Do you hate? Have you an enemy who delights in your woe? Well, kill your hate, and thus your enemy, by learning to love him. “Oh! that is impossible,” says one. Impossible only to the weak. The will that cannot create love is a mere semblance—a bubble; it cannot endure. Christ said, “Love your enemies.”

In order to produce love, you must sow the seed before it can grow. The seeds of love are respect. In your meditations fix your mind upon him, and thus evoke his “*similacrum*,” and compel him to reveal his best nature to you; thus you can find in all some little good to inspire your respect. Culture this, losing sight of his deformities and infirmities of character, for it shall in time ripen into love to the building up of yourself and him. Are you superior

to your enemy? If so, it is only in your love or charity, and not in pretence.

“Pray for your enemies.” Desire is prayer, which, to be answered, must be so intense that acts go therewith. To pray for your enemy is to do him good — not in the mere breathing of desire, but by kindly looks and acts. A gentle manner, a kind look, or word fitly spoken, an unobtrusive gift always goes to the heart, and will do more to kill enmity and elevate the soul than all the egotism on the globe. Pride, avarice, envy and malice have no wings, they are monsters of the deep, and have their home in the slime; if you harbor them they will carry you down, down. They leave you as you grow calm and tranquil in lovefulness. If you find you cannot grow in love, go down into disgust, and there wallow till the Divine fire is kindled; but do not get disgusted with others — your field of labor is in yourself, in your own passions and weaknesses.

It is out of disgust, as out of the cesspools of hell, that true manhood and spiritual power take their rise. He who is not disgusted with his own weaknesses and follies remains in them as a hog in his filth.

In man's *natural* state he is *indifferent*; hence, to him, there is neither good nor evil, neither height, nor depth — all things are alike — indifferent. As the earth without living things to inhabit it, is neither good nor evil. But man in an *unnatural* state is seething, boiling over, raving mad with the fires of lust; he knows nothing of love or its divinity; he scoffs at the



idea of the soul-union of the male and the female as the door to immortal life and GODLIKE *energy*.

All habits arise from and have their life in lust. Sexual habits are no exception, and the rules for destroying the taste for food and drink apply to sex-love as well.

The fires of lust flow downward naturally. To reverse this downward tendency is to reverse the entire man. The spirit follows the thought, as the thought is controlled by physical motions or absence thereof. This turning of the operations upward is done only by an increased and extreme action of the brain and nervous system. To charge the brain with blood and increase its magnetic power and action, breathe deeply and constantly through the nostrils — deep, slow, long drawn inspirations, followed by rapid expirations; this persisted in, becomes in time, a habit, which the soul carries on even in sleep, till the barriers of sense give way, and clairvoyance is the result; but beware of insanity if the mind does not expand first by proper training.

The higher mind *ought* to rule, but unfortunately in most men, body lords it over mind, lust rules the world. The man who by *will* rules and controls his passions is nicely balanced; the man who by will puts his passions to sleep so that they need no watching, has entered already the realm of power; he has withdrawn the sexual fires from the lower extremities to his brain, and only needs to go one step more to become one of the "Illuminati," i.e., *provided he is a*



*passionate man.* ("A passionless man is an infernal monster, not only in this, but in all the starry worlds of space." P. B. RANDOLPH.)

When passion is held and controlled by WILL, and the fires of sex confined to the body, they gradually draw together towards the mind and the thoughts collect and run together like a stream of water. Shallow and wide at first it lies, spreading away into swamps and marshes — stagnant pools which send up scum and filth, redolent of disease and crime, — but, when a channel is dug, its waters collect into a murmuring brook, and gradually become a mighty river, purifying its waters by its own motion. The will digs the channel, and gradually draws the thoughts therein. It is hard at first, for they love the freedom of wildwood and slough, where they can bask and sun themselves, and evaporate to nothing; they wash away the tiny banks many times, but the determined WILL builds and rebuilds until the banks are mountains high, and the river a powerful stream, upon which the soul is borne aloft, and angels, descending, meet the lone voyager with comfort and a purer spirit.

The heights once ascended, the pathway ever remains, and each succeeding ascent becomes easier and easier. The way once learned, how strong and vigorous — how full of life, peace, rest, and joy, the scene becomes! And yet how lowly, innocent and childlike! But "the way is a strait and a narrow way." If ye will abide, then dig deep the channel

towards the Infinite, and train the fractious thoughts to run therein, until they shall love the way, and all other thoughts be tributary, and run and murmur along the valleys, down the gorges, and leap and dance into the bosom of God.

By concentration alone can man become powerful. Who can select one idea or thing, and think of that alone to the exclusion of all other thoughts, for the space of five short minutes? Not many. Yet there are men who can take one thought, and follow its thread-like form for hours, as it winds its devious way, increasing as it goes, until it flows smoothly and noiselessly into the bosom of the sublime ocean of all truth, wherein they lave to their soul's content.

Thought comes upon us like the dew upon the earth, but there are places where there is no dew. Such are rocks or dry sands. There are no flowers whose opening petals fail to catch some dew. Some men are like a pool of water, redolent of filth, whose surface is covered with that yellowish-green scum, which comes not from the atmosphere, but from within. This scum settles upon the faces of men, thick here and thin there; and also upon their lives. It may be seen sometimes with the naked eye; at other times it flashes out like an adder's tongue, only to be seen with clairvoyant sight.

This shows that man has but a little time since come up out of the water, and that some have been out a longer time than others. There are lizards, snakes, frogs, toads, birds, spiders, and God only

knows what, walking like men ; but genuine men are scarce. They may be known by their lack of scum. Thought dissipates the scum ; meditation annihilates it.

Thought is the lightning of GOD's universe. Men are lightning-rods. Some are so flat on the top of the head, that they attract nothing from the clouds that overshadow. Such attract from the earth ; their feet take root ; they cannot think, but vegetate and gather scum, the filthiest of which is Gold ! Others — and GOD knows how few they are — by their high, dome-like heads, attract spiritual forces, like the lightnings from the clouds, that shatter and break up the great deeps of their being, searing the outside so that no moss or scum will grow there.

Real thought burns ; it rolls and turns the brain inside out, giving no opportunity for stagnation. Not so the thought that comes from the earth ; this stagnates and increases filth.

Purity is oneness. It is the nucleus around which centers all good. It is the magnet of the human soul, and holds our thoughts as one, centered upon the source of all purity, GOD.

By thought, man meditates ; and meditation collects the spirit, draws it from outward things to the inner, and leads to abstraction — the forgetting of one's self. Abstraction is the knife that cuts the cords which bind the soul to things. In other words, it finishes what thought begins and prepares the soul for flight. Magnetic sleep is its weakest

phase. In this, the soul goes not out ; but the subject often has second sight, and sees to distant places ; his power depending upon the combined fires of the operator and himself.

The spirit once concentrated and drawn within, is under the control of the will, and may be projected to any distance, and produce any effect desired, from the impressing of others, and healing the sick, up to moving substances, and the manifesting of phantoms. This is a dual power.

In the culture of will, there are many things demanding attention. The tongue is said to be an unruly member ; hence the Rosicrucian adage, "Silence is strength." In much speaking is evil. Excitement is injurious ; and the tongue fires and excites passion. The calm man is the strong man. To control others, first control yourself. To control spirit, control your passions.

To penetrate the secrets of others, expand your consciousness so as to come *en rapport* with their inmost being. To feel as others feel, and thus know them, you must rise *above* them, then descend *to* them. You are not superior to anything, only in your *imagination*. Culture this, then, by looking for pictures in it as in a mirror.

To get *en rapport* with another, you must first see him in your imagination ; when seen *command* him, and he will obey. Clairvoyance is the road to power ; but be so healthily or not at all. The soul is magical ; it can do anything ; produce anything, if it be large



enough; then study to expand it. To project your spirit to any distance, and thus be seen and heard, make the spirit pure so that it can vie with the lightnings in space, and not stick like slime to objects on the way.

Your soul cannot travel without a coach, the spirit is the coach. Make yourself *double*, and then all things are easy. To be divine, *forget* that you are the devil. Power dwells in silence, and in secrecy — more in thought than in word — more in a look than in a blow, if you know how to look. Many a man has sickened and died, or become crazy, at the wish of another. Many a man has been haunted to death by the strong will of another. Many a man has been made to do the right towards another by that other *forgiving* him his wrong long before.

There is more power in forgiveness than in revenge, for the Gods avenge wrongs done to a good man. "Curses come home to roost," but they often do a sight of mischief before they come home, especially when the *outraged soul curses*.

If you feel disgust, can you look love? Can you look disgusted when you feel love? If not, "try," for this is will-culture. Can you hold your tongue when another calls you liar, thief, dog? If not, you are no man! *Dogs* snarl and bite at each other. How can you control your spirit, when your tongue is your master? Can you be deaf while another raves? Especially your wife? If not, then you are under the control of others. Get out, man, by



all means ! Enter into yourself, as in a "closet," and when you have shut your eyes to sight, your ears to sound, and your nerves to sensation, you have then "shut the door," and "whatever you shall ask the Father in secret shall be done to you openly." This is worshipping "in spirit and in truth."

Water is prolific ; all things gestate in water. The waters of the human soul are wrung out of the heart by real or imaginary wrongs. There is no growth without moisture. The dews that give life to vegetation are nature's tears. The great soul has a soft, weeping heart. The small soul has no tears in it to shed.

The true child of "the shadow" has a heart that distills the dews of its sympathy unseen and unknown ; it weeps over the fallen, and suffers in secret at its powerlessness to relieve. It is often sad without knowing why. Even adversity in material things does not affect it, as the shadow which seems to brood over it like the night.

When the shadow comes closest, — when the sun is obscured and the stars give no light, — when hope is well-nigh fled, — look up, child of the gloom ! The light is near by, hidden in the deep folds of the cloud which rests like a pall over you. It is "the brooding" of the spirit you sense, in your disgust of life and love — which is softening and making malleable your heart of stone ! When it is sufficiently cultured, it will produce its fruit — the harvest is sure. Prepare your ground ; then dig deep the ditches for

drainage and irrigation; and draw together all your forces in order to pierce the gloom.

The meditations recommended in this work as the true mental and spiritual discipline, are all of a gloomy and sombre character. The reason must be obvious to every thinker. There is a principle underlying this, in perfect harmony with the history of mankind. It is the thoughtless who laugh. It is thought which takes the laughter out of a man and drapes him in black — symbol of the fire.

Inspiration comes from despair; and hearts that weep are close upon the confines of a great joy, peace and rest. "Blessed are they that mourn, for they shall be comforted." "God chasteneth whom he loveth," is a hard saying, but it is true.

The trouble is, we do not know how to make use of the gloom, or the evil of life. We must learn to *love the shadow*, and to call it to ourselves by a mental effort. "Resist not evil," is appropriate here. The great minds who have pierced the gloom, and handed down to mankind light and philosophy, that enable us to bridge the abyss of death, have been sad-hearted, weeping men. "JESUS wept," but we have no knowledge of his ever laughing. GAUTAMA never smiled after he forsook a crown and his family, for the forest and the yellow robes of Asceticism. APOLLONIUS, SOCRATES and PLATO were not laughing men.

There is a chamber of mourning, veiled and draped in black — in every human heart. We all retire to it

at times, but the great-souled oftenest. Here the lurid world loses its glare, and all things become sombre ; the mind here loses its ferocity, and we go forth subdued. Alas for him who does not ! Alas for him whose experience still leaves him hard within ; whose river of life sends out no waters, no tears, no dew of sadness and sympathy over weaknesses and follies, all too apparent !

Such need much thought — nay ! they need the blows and chastisement of fate — the earthquake, the tremblings of fear, the lightning's rending — the agony of disease, disappointment, hate, jealousy and despair, to compel them to think.

But let him, who would steer clear of these, provoke his soul to sadness, by meditations of such a nature as shall make him sick of life and its pleasures. If disease, weakness, pain or sickness bring lucidity of mind, it is well, but if death ensue without it, it is not so well. The mind should grow clearer and stronger from physical suffering, as the soul should expand her wings from mental anguish. To love the evil, and invite it, is to make it good.

At a certain stage of development the soul becomes self-sustaining and productive of all that is needed. It becomes magical in its physical manifestations, as it is itself ; for the soul is a magical thing, and in its expansion — when it has filled the whole man with itself, after having become globular — the body becomes a magical or a divine body.

## CHAPTER XIX.

### SOUL-POWERS AND SPIRITUAL GIFTS.

THERE is no limit to man's powers. That which seems a limit disappears or becomes an assistance in the reversal of the thought concerning it.

Let me explain. Mental perception, intuition, or sight of the mind, is in the centre of the intellect ; but it ordinarily is a dark sun, which becomes luminous by effort, as I have already set forth. Magnetism is a short road to lucidity, but the powers conferred are weak compared to those which come through effort.

Magnetization is effected through passivity, and the vacating of thought and will. But it alternates, *i. e.*, depends upon conditions which vary, and are sometimes favorable and sometimes unfavorable ; and consequently, it is subject to spells — comes and goes, and leads everywhere and anywhere. It is good enough so far as it goes, but it does not go deep enough or far enough.

The magnetic sleep is not at all dependent upon purity nor will-power. The luminosity I teach is not a sleep necessarily ; it is a blindness, or a cutting off of externals — a separation of the selfhood from out-

ward influences by the sinking in or absorption of the voluntary powers, or the growth of the involuntary to the voluntary, so that they become one. Mesmeric sleep is the first phase of it.

Illumination, when once reached through and by effort of will, is always available. It makes and preserves uniform conditions; hence it has no "fits or starts," and makes no failures. When perfect it cannot be lost, for it is death-proof, and its possessor is no *subject* of any power in existence. He is an immortal being, having divine powers.

There are many grades of powers, but I will first speak of sight: first, natural sight; second, clairvoyance; third, soul-sight.

Clairvoyance has several degrees, while natural sight has only one. The first degree of clairvoyance is similar to natural sight: i. e., it sees only objects, such as reading blindfolded; seeing objects at a distance; seeing through matter, etc. It grows by practice, and its powers increase as the lucidity of the brain increases.

But lucidity is simply dependent upon the purity of the spirit. Purity focalizes the spirit, but magnetization is a result of a mixture of spirits; hence it is what I have defined as impurity or an adulteration. It is exalting, as an intoxication; hence its effects are fleeting and ephemeral in proportion to the impurities involved.

By impurities, I do not mean immoralities at all. Impurity is in the mixture and appropriation of differ-



ent auras, substances, magnetisms, etc. Magnetic subjects go into the condition and come out of it through the influence of an operator; sometimes in the form, but often out of it. In either case they are subject to the will of another, and the lucidity or exaltation of powers is a result of the union of spirits both in the form and out, which disappears when the subject is out of the condition. But the effects do not disappear so readily. Often the subjects are a prey to vampires both in the form and out, under whose infernal "sucking" the life is slowly but surely sapped.

This is the case with more people — especially women — than many imagine. There is a conscious and an unconscious vampirism. All mediums are not, however, subject to this curse. Space will not allow me to dwell upon this important subject, farther than to add that mediumship is not confined to the ranks of spiritualism. Nine-tenths of all the crimes committed are due to vampirism. A vampire is not necessarily a *disembodied* spirit; we are just as much spirits now as we will ever be, and all the power that any spirit may have we can have, if we only know how to develop and use it. For that which is not in us cannot exist long as ours.

Clairvoyance is a mental power, and as the mind becomes more and more luminous by practice and focalization of the spirit, "spiritual gifts" are joined to it, as fruit is joined to a blossom. It is not my object to specify and define these gifts further than is necessary to elucidate my subject.

Vampirism is one spirit preying upon another. It differs from obsession in degree only. Clairvoyance becomes deeper and deeper by practice, until it enters somewhat into the penetralia of things, in which its subject becomes alive to influences — aches, pains, physical and mental states, aspirations, loves, longings, etc. It is now becoming near to another power, viz., the perception of spirit forms, faces, and the hearing of voices, or clairsaudience. This is, of course, a higher power than mere sight of objects.

Spirit pours out in look and gesture, but in speech more than in any other manner. In fact, speech is the highest expression of spirit, and it is more susceptible to culture than looks or gestures, and leads to greater depths of being; and is moreover, more reliable, because it does not lead to that idolatry which the sight of beauty and grandeur always does. The beholding of spiritual beings by clairvoyants has led many into the erroneous idea that they have beheld GOD, the ineffable ONE, when, in fact, such sight may be a conjuration of the will of some strong operator. Phantoms seldom speak; to be reliable, all the psychic senses should go together.

The deepest clairvoyance is that where objects, both material and spiritual, are passed by as of no account, and the ineffable glories of soul-realm glimpsed in feeling. This is a sense of spirit, as fire only, and not as objects. This fire or spirit finds a voice suited to the ear of him who will listen.

ZOROASTER said: "When you see the fire, listen

to the voice of the fire!" It was in view of this truth that MOSES enacted laws against the communicating with spirits; and in order to preserve purity in the mediums (or priests), tried to confine it to the tribe of LEVI. It was for this purpose (purity) that celibacy was enjoined by BUDDHA.

Beyond this mundane sphere — beyond the realm of spiritual things — are infinite knowledge and power. And he who is able to pierce through the shadow which things cast, senses the glories of the spirit-worlds. But this is all. Forms do not appear from beyond "the abode of the GODS;" but he who can visit the highest abode may sense the echoes of busy feet, and the whisperings of incomprehensible and unutterable things. This power I call SOUL-SIGHT; intuition; but it is not a sight of things, but a sense of the fire of principles. This power is *within* all spiritual powers. As the soul is the inmost of the man, so is soul-sense the inmost of intuition.

Clairvoyance, psychometry, and clairsaudience, are all developed by contact, or the coming *en rapport* with objects. Their field of operations is in the spirit of things; but soul-sense is developed by holding the spirit aloof from other things, spirits, etc., and the losing sight of all distinctions or differences of things. It is the *distinctness* of things which scatters the spirit and confuses thought and mind. We know nothing, because there are *so many things to learn*. We think not clearly because we *see* so much.

He who seeks the *absolute* loses sight of the differ-

ences of things, and passing inward, reaches the spirit thereof ; but instead of entering *en rapport* therewith, passes deeper still *beyond all distinctions* and differences to the oneness of being — in fact, to the SUPERNATURAL of his own being. “He that hath a mind to think, let him think ;” for, indeed, it is thought which leads to hearing of the Word.

He who passes in thought through and beyond things, hears “the Word of God.” For God dwells in the inmost recesses of all being, hidden away from all mortal sight ; hence the necessity of destroying the differences of things in the mind. The differences among men constitute hell. How easily we are all brothers when we forget our differences. They make enemies of us — enemies to each other and to GOD. How harmonious we would be if there were no distinctions. Of a truth, this is the road to GOD.

The man who fixes not his attention upon differences of race, sex, conditions, opinions, names, etc., is a great-souled man, and looks with indifference upon the small things which agitate and disturb mankind. He can lay claim to kinship with GOD, who loves all alike. Aye, and he holds sweet converse with GOD in the depths of his own all-knowing INTUITIVE SOUL !

This is the source of all inspiration. GOD finds voice in the soul, and intuition is but the faint echoes thereof, as it vibrates along the dark and noisome crypts of being. Alas ! for him who “hath no ears



to hear ;" nor "eyes to see" — his darkness must be intense indeed.

Let him who would reach the regal powers of the soul sit in circles. For in the mingling of magnetisms is an intense and fierce combustion or war of spirits produced, in which conflagration, great and rapid changes take place ; during which the soul begins to make motions as of a thing coming to life ; it is drawing itself together into shape, leaving the atoms of the body. Motions are usually felt at first in the hands, which vibrate as when in contact with a magnetic battery ; this sensation extends in time to every part of the body in some persons ; in others, it is limited to the hands, arms or head ; it deepens in intensity till the nerves begin to twitch and jerk.

When you have reached this point, there are two roads open for you. If you wish mediumship with any of its multitudinous phases, with a band of helpers and a guide, *just sit passive* and "let it jerk ;" don't expect or be anxious for anything, but let yourself alone, fully resigned to accept whatever may come without doubt or criticism. Think of nothing as nearly as possible, and above all *resist no impulse of thought, word or action*. "Follow your impulses" is *the* law of mediumship.

But if you choose the SOUL ROAD, you must now brace yourself for an effort ; that effort is RESISTANCE — resist all impulses and all motions of the nerves and muscles ; instead of passivity, grasp yourself as with your hands, holding fast in your mind or



imagination with the same tension of the nerves as if you were holding something, but *without any muscular contraction* — this while sitting in the circle.

To become spiritual, cultivate mind, for this is the door which must, indeed, open before you can walk out into the realms of power. To cultivate mind, increase the activity of the nervous system and its source — the brain. Draw the blood to the brain, by deep breathing and the fixing of the thought upon the object in view. Magnetize yourself one hour every evening by taking hold of the left thumb with the right thumb and forefinger, and pressing gently, enough to keep the attention fixed upon it, and think of one thing, say some word — your own name, if nothing else — saying it over and over to yourself constantly. In a short time your object will become fixed and constant in your thoughts, and the soul will begin its work. But remember that each effort you make upward will be followed by a revulsion downward, and you will find yourself becoming amorous. Resist this impulse, as all impulses. In the course of time, you will see clouds, flashes of light, and faces or forms will peer out of the gloom at you, or form in the clouds.

Pay *no attention* to these things, but keep right on with your exercise. There are many more methods which I am not at liberty to disclose. Things of a *physical* nature assist the physical inasmuch as physical nature yields most readily to such things as are like itself, or one degree removed therefrom. To

illustrate : a brute yields to the force of a club, but when he is trained a word controls him. So with mankind : some need kings, and soldiers with bayonets, to keep them within humanity's realm ; others stay there naturally, for they understand its unspoken and unwritten laws. For babes, milk and baby-talk ; for children, play-houses and stories ; for youth, the dance and the opera ; for middle age, the rush and rattle, the clash and commotion of business ; for mature man, thought, reason, spiritual things. These are nature's methods of culture.

*Nature cannot be forced out of one mood into another.* Ask yourself, "Where does my love lead me?" and nature or your own soul will tell you truly. If you long to become spiritual, begin at once, and that gradually. "Nature allows none to overleap her barriers ; they must be *beaten down*." Don't ask God to teach you, but learn of such as are in harmony with you, even if it be the devil.

The basis of all understanding is mutual sympathy existing between the teacher and the student — the actor and the audience. To the material in thought, desire and action, are the matter-of-fact in nature adapted. They are like it, and hence the spiritual is too far removed from them to be their direct teachers ; such need physical training, and to them are physical means necessary. Hence, to such (and in fact, all men are of this class more or less), in addition to deep breathing, the bath, in cold, magnetic water ; a complete and radical change in the diet ;

rest instead of exercise ; thought instead of talk ; tears instead of laughter ; darkness instead of light ; emotion instead of motion — these and more are necessary to train the physical *before the spiritual can come forth.*

Spirit is formless, and yet not altogether so. There is a form within these bodies of ours, which is spirit, and yet it hath no form until detached, as it were, from the flesh. All development is a loosening of the spirit from the flesh and the loves thereof ; and this loosening is the embryotic organization of the spiritual body carried on and fully perfected.

Resist muscular and nervous motion with all your power of will. KEEP CALM. Never allow any circumstance to agitate or disturb you ; for here in the degree of motion it is that demons and evil-disposed spirits take advantage of your sensitive and expansive condition, and enter in — first, the nervous system, and secondly, the mind, and control you to your destruction.

Music sets you on fire, and you want to dance, sing or shout : keep silent — “silence is strength.” Never debate ! But let the one object be to keep calm, self-possessed and cool. This is the beginning of self-control and power. It is *concentration.* Think, meditate, read and study — but keep silent. Remember there are beings around you who come in connection with you through words, sounds, motions, etc., who, without them, remain ignorant of your object and condition. There are demons and spirits

who cannot read the mind, but who can hear and see.

It is when thrown off our guard, and carried away by strange sensations, thoughts, impulses, motions and emotions, that we are seized upon by the *above* or *below*, and carried away from ourselves, as it were, from our equipoise or balance — self-consciousness dethroned : and we rise or fall according to predisposition. The falling into acts silly and criminal, or *less* than those of the normal state, is termed "OBSESSION ;" but this, like most names, is an effort to *explain* that which we do not understand, an assumption of knowledge, an excuse we make to ourselves for our ignorance, a *distinction* made, a difference visible in extremes, as good and evil, which flow into one another as one ; but to us, and for us, obsession is as real as the evil, and must be avoided.

Since I commenced writing this book, this subject was forced upon my attention by a series of articles in some one of the spiritual papers ; I cared nothing for the differences of opinion in regard to obsession ; but feeling the necessity of progress in the avoidance of evil, by *some persons* at least, I sought for a sure, safe and certain preventive of it ; I pondered several days upon this subject with no satisfactory result. One night, alone in my tent, a wave of loneliness and sadness swept over me. This had no visible or mundane cause — my health was excellent, business was good, money was plenty (for I had "a dime in my pocket," which is enough as long as it



lasts), but nevertheless I was low-spirited, and could neither think nor write, so throwing down my pen I paced up and down until wearied, and threw myself upon my bed to sleep. My mind became tranquil as my body became at rest, and this idea of obsession came over me as a problem unsolved. To solve it, I knew of only two ways. One was to come *en rapport with the spirit of obsession*, and hence become *obsessed myself* in order to know all about it by experience; the other was by inspiration.

The first was repugnant to all my thoughts and feelings. Under all circumstances I wish to be myself — and only that; so I turned aside and repelled the spirit by the thoughts of my own individual selfhood, and the determination to be only myself. There are lights, clouds, flashes, faces and forms here at this condition of the mind; but, in following my thought, I passed them by as of no account. Laughing faces, hideous faces, and monstrous forms looked out of the light at me, and as I passed by, mocked and scowled. Gradually the lights paled, the faces grew dim and finally disappeared, leaving me in intense and opaque darkness. Pulsating, throbbing, vibrating with strange and weird sensations, I glided along down the corridors of the soul as one falling, and slowly, oh! so slowly, losing myself. All at once, from out the darkness, and close to me, a voice low and soft sounded in my ear: "*To avoid obsession, keep the body positive and the mind negative.*" The voice came so suddenly, and was so close to me, that I was startled



and driven back to myself. There I lay vibrating throughout with ecstatic emotions, altogether out of the ordinary nature of things, with the words engraved in letters of fire upon my consciousness. To me this was a new idea ; it was a revelation of a wonderful truth, and I cast about for the logic of it, which is this :

Ordinarily the body is negative, and hence receptive to impressions — physical, atmospherical, and spiritual. The first effect of magnetism is to increase this negative state of the body ; hence, it becomes very impressible and very liable to take on the conditions of others, both in the mundane and the spiritual. The will is the cause of all positiveness of mind, body and spirit. By its force it is repulsive, and holds at a distance things foreign and injurious. Now, in passivity, the will relaxes the tension of the nerves, and they are unstrung ; in which state, spirits both good and evil can enter into the inactive sphere of the spirit, and thus get a lodgement from which to control, in time, the mind, and subjugate the will.

Now, if by any process the body is kept positive, the spirit becomes likewise positive ; hence, no spirits but those of a negative character will be attracted. Remember, it is only *positive* spirits that seize upon and obsess mortals. They are the *repulsive* and the deficient — the empty of sympathy and all elements of greatness. The law is for the positive to enter into and control the negative, *i.e.*, to beget therein their own devilishness. In rendering

the mind negative by constantly keeping down its excitabilities, it is elevated by the motive or object in view ; and as mind can only be acted upon by mind, and is not a receptacle of anything but ideas, minds of a high order, such as have ideas to give, are attracted and instill their ideas or thoughts of a positive nature into the negative mind ; thus leading the mind upward without disturbing the will in the least. Indeed, such spirits increase the individuality by assisting instead of controlling. Negative spirits never do harm.

It only remains for me to explain how the body can be rendered positive, and the mind negative. The tranquil, peaceful, inoffensive mind is negative. This idea of controlling mind instead of nerves and muscles, engages the entire attention and will ; for the mind is not rendered tranquil save by constant watchfulness, and the keeping down of those passions which disturb, agitate, and thus cause filth to rise up as impurities of the blood and spirit. The will thus engaged in rendering the mind negative or tranquil, renders the body positive at the same time, because two negatives cannot exist together, neither can two positives.

I am aware it is a reversal of nature's methods, but he who would rise up to power must rise in the mind, or not at all. God dwells in all things alike, but those who seek him cannot find him so readily in some things or conditions as in others. Remember what I have previously said about diet. Don't be in a hurry, for all things grow slowly.

Weakness is only an argument in favor of strength, and the small measure of the spirit meted out to us here only indicates the vastness of its extent and power. The impossibilities of our infirmities indicate the possibilities of those who are firm. Then doubt not, waver not, but keep steadily, coolly on, up the mountains of difficulty. Each one you surmount only reveals more clearly to you the possibilities of your nature. The value of things is in their use. Spiritual gifts are of use just now, in the "a-b-c" of man's growth — in the awakening of man's dull senses to the recognition of a future existence and its nature; but when such becomes universal, as it must in time, what will be their use?

The world has been as far advanced in spiritual things in the long ago as now — and probably much further; but what use was it to them? They had their oracles and their temples, and GODS and *guides* without number; but all this did not prevent retrogression.

The ground must now all be traveled over again. Again must the priesthood be organized, the temples built, the altars reared, and the fires lighted; and for what is all this? Oh, the patience of the Infinite! In vain are the choicest gifts of heaven showered upon unthankful and unthinking man! They are all prostituted to devilish ends and aims. The choicest oracles of the olden time led opposing armies to the slaughter of each other. The prophets of the Lord anointed KINGS and watched over the welfare of one nation to the detriment of another.

Gifts were all prostituted to the attainment of material wealth, grandeur, glory and fame. All powers were bent and warped to the creation and perpetuation of monstrous distinctions among men, by reason of which war and outrage are the rule, and peace and harmony *very rare exceptions*. Where now are they? A slow, lingering decay — an awful disease of the very vitals, or the violent conflagration of their own passions hath swept them away. The wand of a magician hath waved across the sky and they are not! But they have left the diseases which they created behind them in the ruins of their former glory and worship. Their spirituality is only a ruin.

In vain do men teach and preach; the world goes on in the old beaten track, and religion follows the lead. In vain did the lowly JESUS heal the sick and teach the ignorant. In vain did he cry from the mountains and temples, of a rare good life *here*, free from disease and death. The Jews heard him not — and now — even *now* — with all our boasted progress and civilization the word of a GOD is prostituted to mean something he never intended. “If ye believe ye shall not die,” is enunciated in words which can have no other meaning.

If he had meant what is now preached as the gospel, it was as easy to have said “He that believeth shall not go to hell” as to have said what he did. His teachings from beginning to end show his mission to have been to teach mankind how to live humane lives so as to be healthy and happy. His healing of



the sick shows that the gospel was that of physical health and the salvation from disease. His raising of the dead, and his own resurrection, show further that death was a thing to be overcome by living a true life. "And these signs shall follow those that believe," etc. (See Luke xvi. 17, 18.) In another place he says, "Greater works than these shall ye do, because I go to the Father."

Of what avail are spiritual gifts if their utmost power is simply to demonstrate another life without joining this life thereto as one? It must be evident to every thoughtful person that the object of these manifestations is the elevation of the race. And wherein can this be effected, save in the power to enjoy? Where does this power reside, save in health? In vain did JESUS heal the sick if he did not teach the way to *continued* health! In vain did he raise the dead if he did not show the way to *remain* alive! If they die not in the spirit-world, what need of death here?

All the revelations heretofore given have been of an immortal life in some other state of existence. *But I tell you of an immortality of this life.* I believe JESUS taught the way of its attainment, but it was not understood. I may not be able to point the whole road, but what I have said already must contain the principles of it in part. Man creates himself and all the essentials of his being — his health, happiness, heavens and hells. But hell comes from mis-directed effort and heaven from *well-directed* effort.



Things superior descend as a revelation in answer to a demand, which revelation is an *idea* — *this is enlightenment*. No matter how, or in what manner an idea comes, if it is of a superior character, it is of the light. Hence it is enlightening, and leads upwards. Man must first have an idea of what he wants before he can create conditions *superior* to things that now are.

The *demand always precedes* the supply. Is there a demand for a continuous and happy life here on this globe? Is there a demand for power to create forms of matter for use by effort of will, without the toil and demoniac scramble after the necessities of life? There will be a demand when man is satisfied of its possibility. Then multiply the mediums! The spirit-world is drawing near. Soon, spiritual beings will walk among us as men — will heal the sick, cast out devils, multiply bread for the hungry, and gold for the greedy, till it shall lose its value, and man turns his attention to the attainment of spiritual powers and gifts.

The demand for self-government and peace has already gone up to the GODS, and the answer is coming. The bomb which carried ALEXANDER of Russia into hell, or out of it, was God-sent, in answer to the prayer of many an earnest soul. A full and complete answer is at hand, when the world shall be *free*, and every man shall be his own king, priest, bishop, pope, and GOD! All hail to the mediums and to spiritual gifts of all grades and kinds! For

here is freedom. Let gifts be no longer prostituted by individual ambition, nor to the building of THRONES OR NATIONAL GLORY! Let the universal anthem be, "PEACE ON EARTH, GOOD-WILL TO MEN!"

Let us work mentally and spiritually, so that the new temple shall not be made with hands of material substance, but a temple in these bodies — a divine body, wherein GOD shall be conscious to each one of us. Let us rear altars in our own hearts — altars of love-worship, needing no typical sacrifices of the blood of animals or of men. Let us light the fires of the spirit thereon, which are unquenchable and eternal.

Man's desires for immortality have been misdirected, inasmuch as his revelations have been of a *future* life, and not of this. The time has come when revelations must be made of this life and its possibilities — of the present, and not of the future. The perfect life of to-day admits no doubt nor fear of to-morrow. A perfect life here is as fully and completely immortal as any life in any world. The idea of living for the future is a false light; it is a material light of "Lucifer, Son of the morning." Happiness is not of to-morrow, nor of any future time or world. It is to-day or not at all. All life is of to-day, and the present. The future never comes.

Salvation is from disease. If you die of disease, you wake up on the other side diseased; you have to be cured there before you have fullness of life. The same knowledge that saves you there will save you

here. Then why not have that knowledge? The self-same power that feeds the angels in heaven will feed you here, if it is yours. Then why not open your soul to its reception? Heaven is in no particular *place*. It is within you if you want it there, with all its angels and powers — aye! and its immortal life, also.

“In union there is strength.” “Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.” (Matthew xviii. 9.)

This agreement spoken of here is not merely of the mind — it is a union or oneness of spirit, wherein power is multiplied in an unknown ratio. The spirit of one is not as another — they differ in quality, hence there is no agreement: even where minds agree, the spirits do not. Hence the possibility of the truth of the above is in the agreement. Agreement is the kingdom of power. The union of two is of higher quality than one alone; and the more spirits there are in the union the greater is the power. But the difficulty deepens when it is made known that *two male spirits CANNOT agree*. Agreement is of the male and female. Herein Divinity appears, and power to accomplish all things is manifest. But union of spirit is preceded by mental agreement.

Now, the demand for immortal power and life on this earth must first be a mental agreement, which, in its perfection and harmony, will give birth to union

or agreement of *spirit* touching that thing. But look you! WOMAN IS NOT FREE! Alas for the dawn of light! Woman a slave! Prostituted by man's selfishness and lust! How can the prayers of such a monster be answered? "Verily, I say unto you," "the prayer of the wicked availeth nothing."

Little can be effected without freedom. But let us do what we can in the union of minds. Spirit works by methods beyond the mind; hence its laws cannot be comprehended by the mind. "The kingdom of heaven cometh not by observation," *i.e.*, not through laws of mentality. Spirits are unable to explain the law of manifestation. I believe material is evolved from the medium, and combined with subtle elements in the atmosphere by the effort of the will of some powerful spirit, or by the union of several, into flowers, apparitions, spirit-forms, clothing, etc., etc., and that it will yet be demonstrated that materialized spirits *are evolved from the medium*.

But no matter how it is done, the power that can make a flower, or a piece of cloth, can make gold, fruit, bread, or anything else desired. All that is requisite are conditions, and knowledge, or faith, or will, or whatever you feel like calling the power. These manifestations are in their infancy as yet, for, although as old as man, they have probably never been properly understood, or so universally understood by spirits of a high and intelligent order as now. They are experimenting, and they understand fully the value of co-operation or harmony. The



much-talked-of *conditions* of spiritual manifestations are nothing more nor less.

JESUS, in view of this principle, selected twelve Apostles who were as harmonious with him as men can well be. But the Scriptures are mostly silent in reference to the important part the women who followed him took in the work he did. It is doubtful if he ever explained this idea, to them; probably this is the esoteric part of the Gospel which was never written. It is reasonable to infer as much, for the early Christians had everything in common, thus striving to destroy *distinctions* and to perfect a union that should enable them to carry out the intuitions and work of Jesus. (See Acts iv. 32.) "And the multitude of them that believed were of *one heart* and *one soul*: neither said any of them that aught of the things which he possessed was his own; but they had *all things common*:" that is, the writer *thought* they were of "one heart and soul" because they *tried* to be so.

Why they gradually lost the gifts of the Spirit must be evident to every reasonable, thoughtful mind. The agreement or union was lost through the gradual growth of *distinctions* and differences:—first, of mind; second, of spirit; and third, of material substances (property). Had they *perfected the union*, instead of proselyting, they would have established the church upon a "rock," and afterwards the growth would have been a steady, healthy, upward growth; neither would they have wanted for anything, for the



kingdom of harmony contains all things. "First seek the kingdom of heaven : then all other things shall be added unto you."

The power that comes of perfect union or harmony is wonderful. God dwells in it ! "Where two or three are gathered together in my name" — or in oneness of heart, mind, soul and spirit — "there am I in the midst." The *principle* is what we need — the name or the man is nothing ; but for those incapable of comprehending a principle, the name is of vital importance. Do not destroy a man's idols, *if* he is incapable of reason.

The spirit, by union, ascends higher than if alone ; and God descends upon its tide to bless not merely those who unite, but all the world in which they move. Alas ! for the angularities and differences that destroy us. The secret of union is in *self-harmony* as a foundation : this is good, but *two* is better ; *but if the two be male and female, it is BEST.* Magnetism leads thereto.

It behooves me to add, in this connection, that the age of wrong and bloodshed is nearly past. The dawn of a divine government is at hand, wherein the fundamental principle of government is for the *moral benefit* of the *person punished* and not primarily for the *protection of society*. As a tender and kind father corrects his child for the child's good, and not to vindicate his power or authority in the least, so will society deal with its weak members.

Crime will be treated as a disease of the mind, and

hospitals will take the place of jails, penitentiaries and scaffolds. Instead of physicians, chaplains and guards, there shall be a few chosen ones who, united in mind and soul, shall pour the *psychological power* of the *angel-world* upon criminals of all classes, and they shall be healed; for under this influence certain organs of the brain may be rendered inoperative, and other organs may be called into activity; thus the morally weak may be strengthened, and the depraved shall be made to loathe and despise their depravity; this can be done in secret without the criminal's knowledge.

Who shall lead off in this great moral work? Psychometry will reveal the peculiarities of children and adults, and those needing treatment will be treated and trained without the rod and the dunce-cap. There will be no escape for the criminal, for the mediums will point them out—for *their good* primarily, and secondly, for the good of society. The weak will be known *before* a manifestation of weakness — or, rather, the commission of crime. The time will come, and that speedily, when from the Temples of the ROSE CROSS such power shall be breathed out upon the people, so gently, and so peacefully, that none shall be disposed to do any one a wrong.

The whole people shall join in one grand PSYCHOLOGICAL effort to banish *disease* and *death* from the land. Who shall say it will not be done? Who will be the first to enroll their names among the Temple-builders and pioneers of the millennium?

## CHAPTER XX.

## SPIRITUALITY.

THERE is a spirit pervading the universe, known under the appellation of God, which is embodied in man as well as in everything else that exists. But particularly to man is it given to call the spirit, which is individualized as himself, "My Spirit." We speak of our spirits, souls, bodies, etc., as we do of our property. And so they are. We may lose our spirits as we do our property.

In the creation of man God is reversed — or He has turned man loose, to range as he will with his back towards the Creator. Hence the cry, "Turn ye! turn ye! for why will you die?" This is the reason why man has no knowledge of the future — light is *behind* and he has only memory, or experience, as his guide. God is within him, but he is all unconscious thereof, and looks to outside nature for all that he can hope for and fear. Truly he must turn — if he would find the source of his life — and examine himself.

We all *have* spirits, but none of us *are* spirits — and *never will* be; for the moment the body dies, and the soul has left it, the spirit hovering around,

and enveloping the soul, begins a process of organization of another form. This other form is material. True, it is in another condition — and is invisible to us, but it may not be in an *apparitional state* at all — nor in so close a relationship to this earth as to come under its laws.

Furthermore, the life the person has led has an effect upon his spirit ; and in most cases the soul has not attained sufficient consciousness to enable it to control and *better* its organization — consequently, it comes into another state of being in a worse condition than this. But *soul and mind in union* — consciousness remains, and the soul has control of the spirit to enable it to improve a little upon its organization. In most men soul and mind are too far apart. The mind wrapped up in mundane affairs is a blind mind — it dies at death, or shortly thereafter for want of use. There are no spirits except embodied *spirits*. Anger does not exist except in *some form* — Love is Infinite Spirit — the creator and sustainer of all that exists. But such spirits as pride, lust, anger, etc., are simply love fallen from its pure state. Hence the legend of a fallen angel is founded in truth. Love reversed is man's self-love. Without this self-love no spirit of anger, pride, etc., could exist, for these dark spirits all *spring from self-love*.

So it may be readily seen that love is the creator — the *fountain* — and all that flows therefrom must be of the same nature — and all things are love in some form or other. A man may love himself with

such intensity as to finally hate himself, and his very existence. "The sweetest things make the strongest acid."

The warmest friends often become the very worst enemies. The hottest love, when cold, produces the deadliest hate. Love is the only creator — our Father, our providence, our life.

Love being a spirit, he who hath the most of it is the most spiritual in its highest sense, because this spirit is boundless — while all other spirits are limited and finite, for that which falls must find the centre, where it loses itself in the universal darkness of non-conditions — inertia.

Lust is LUCIFER ("son of the morning") fallen love — or a fallen angel. How does love fall? The same as the sunlight falls into matter — or becomes matter.

So our spirit centres in an inner sun, from which it radiates. *This sun is self-love.* This is the centre of our individuality. Its light or life is pure at first — *i.e.*, white, without color or shade — but being involved in circumstances of a sensuous nature, it soon gets broken or refracted, and we begin to love things foreign, or outside of ourselves. This draws the central sun from a fixed or stationary state into an orbit — or in other words it has fallen from the soul into mind.

The love of a virgin soul is a pure, fixed star of the first magnitude — a *sun* shedding an immortal light — which, when it has fallen away to others, has



become of the mind — of thought, calculation, vanity, pride, etc. — a wandering star of lesser magnitude — shedding a weaker light — and finally falling into darkness, or the body — and here known as lust, or physical love — still sinking lower down it becomes disgust, hate, and all that is devilish.

Strange that the beautiful Angel Love, *Spirit* — should have fallen so low as to become dark matter ! Yet so it is. From mind the descent of spirit into matter is rapid and easy. Love is not of the mind until it falls thereunto. The world is full of mental love — and also of crime ; but soul love is very scarce.

Spirituality is now a mere name. Let me tell you what it is *not*. It is not materiality — nor sensuality. It is not in gold, silver, houses and lands. It is not in the government of this world — nor in the “big I” of yourself. It comes not from education — nor is it morality — nor honesty — nor what the world calls virtue — nor benevolence — nor the loftiest reason — nor does it come from justice. It comes not from a *belief* in spiritualism, the attending of circles, and the accepting what any medium or trance speaker may teach. It cannot be imparted by any preaching, praying nor sighing. The merits, life, sufferings and death of JESUS on the cross cannot impart it to any one. No hearsay or reading can make you spiritual. You must experience and feel the *truth in yourself in your own soul*.

Truth is to be *truthful* and *true* to the light of consciousness. But the consciousness not lighted by the

fires of love is no guide. Intellectual light is not of love — but if it *unite* with love, then it is quickened and made alive by the spirit. *This illuminates the mind.* When truth unites with love in the soul there is a generation — a striking out as of fire — and a flame is produced. This flame is the comforter and the guide.

“Love GOD” (“a spirit” LOVE) “with your whole mind, might and strength” — and “worship HIM in spirit and in truth.” The love of GOD is the love of one woman — do you know what worship is? Do you know how — or *can* you enter into the Spirit? Is worship really the praying, singing and preaching we are taught it is? To enter into the Spirit is to be illuminated. We are sunk so low down that we know of love only in its lowest phase — and here man must commence to climb the ladder to true love. When a man *truly* loves a woman his mind has reached a lofty plane of thought — for he loves her soul and spirit, and not her form.

SPIRIT — GOD — LOVE, are synonymous terms, and the spirit of an unfallen woman is GOD — LOVE. When this love enters a man's soul he loves all that are born of woman — Nay! More! he loves all created things, because love hath made them all — and they are all lovely when rightly viewed.

Love, and worship LOVE, in *truth* then, void of all pretence, for this is spirituality. No pretence can pass muster within yourself. The all-seeing eye is there — and the book that contains your life is there

— and the judge is there also who receives no excuses. Worship GOD in the spirit of love and in truth — *i.e.*, in the conscious enlightened mind — for truth is of the understanding — in which the voice of love is heard.

Those who turn within themselves, and pluck the motes out of the mind's eye become reversed or turned around in their understanding and very nature, and they see things in a reversed light. This turning has already given birth to "Christian or Mental Science" — in the practice of which the worst diseases are healed; with much thought and labor truly — as if GOD's spirit was far away and needed much coaxing to induce it to enter in and heal the sick. Still, a wonderful advance has been made — and this class of teachers are the advance guard in spirituality. But the time comes speedily when diseases of every name and nature will be healed by a touch, or a word, by the TRUE CHRISTIAN and spiritually inspired man.

This Metaphysical School teaches that all that exists is spirit — that matter is only an appearance of spirit, and has no reality in it — that pain and disease are simply a disordered mind, and have no existence outside of mind — that evil has no existence — that all is good or GOD; and much more to the same effect, which is just the opposite or reverse of our every-day life, understanding and experience. I need hardly say that this is true from a lofty standpoint — and practically true in its application to the healing

of all who are receptive of spirit, and who can elevate the understanding.

Who so receptive as those who have languished upon beds of pain and sickness till hope has wellnigh fled? Who so ready to embrace the new as those who have exhausted the drug stores and the combined wisdom of the old-school scientific methods?

If there is any truth in Christianity, it certainly is in healing the sick. This power dwells in spirituality.

He who gazes at the stars loses sight of the earth and what it contains. So it is with one who persistently turns his mind inward (upward). He loses sight of his surroundings, and his other senses are absorbed in feelings, and he is conscious only of sights and sounds born of ecstasy. So he, fixing his thought upon the realm of spirit, loses *himself* in spirit, and becomes charged with greatness and power altogether different from his nature. His mind becomes cognizant of other than mundane laws; his memory is suspended, and he is no longer weak, because he has lost sight of himself—he is no longer under the law of disease, for he has forgotten the laws of heredity—he is no longer a sinner, for what he has been led to do in his blindness he recognizes has been done for his good, and he is thankful for all things. Piercing through the gloom and the shadow of mundane things he senses the *great* GOOD GOD who orders all things well; and in his soul he cries out “Not my will, Father! but thine be done!” He can behold nothing but loveliness and beauty everywhere—and oft



in his contemplation is rendered unfit for the stern struggle of this demoniac mammon worshipping world.

“He that putteth his hand to the plow, and looketh back is not worthy of the kingdom of heaven.” “The kingdom of heaven is within you.” Many imagine that because they are worn out and disgusted with everything of a sexual nature that they are spiritually minded — not so, my friends! The spiritual *love all things*, and recognize that Infinite incomprehensible wisdom has made nothing in vain or unlovely. Infinite charity and mercy has found a lodgement in their hearts, and they condemn nothing. Man is only half a man without a woman to love, and the same applies to a woman. Woe to him or her whose love has turned to disgust! Better “turn to the Lord” quickly. “As a man thinketh so is he.” “He that is born of GOD (Love) doth not commit sin,” etc., (JOHN) so love must be the way out of sin — the strait and narrow way leading to salvation — salvation from what? From our own meanness and weakness!

Love being a spirit, if a man lose his love, he loses his spirit. Can he regain it? Not easily. Such go out of life naked and deformed — to be re-incarnated as other beings — but he that becomes spiritual, becomes more and more conscious, as the love gestates within him, and in time is born of the spirit, a son of GOD.

The spirit is that which gathers around the soul at death to form another body like unto the one that died.



What, if you have little or no spirit from which to form a divine body? You become a phantom-shape—lost in space, without home or a resting place—drawn here and there by any breath of attraction—to become anything. Vampires are partly of this nature. Spirituality is our only hope—the only salvation. Christ taught this. “Not every one that saith Lord, Lord! shall enter the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven.” God’s will is that we “love one another.” Owe no man anything—not even love—*pay it*. The mind filled with love becomes light with spirit—and gradually loses the feeling of mine and thine—there is no feeling of blame and censure of others, but it rather weeps great tears of pity and charity over failures.

There is no turning back of the mind into memory of past deeds—the stirring up of the rotting filth of the corpse of the past—thus bringing it *along with the spirit*, living it over and over again, forcing the dead to become the living—or to become the atoms of the body to its disease and death. In this forgetfulness of the past is forgiveness possible. Heredity cannot exist save as memory holds it in the consciousness. It is a wise provision that death wipes out the past so far as memory is concerned. Some would like to know what they have been in previous existences; but this knowledge is wisely withheld. In our now unbalanced state insanity would be the result of such knowledge.

Who are the unhappy? Those who brood over the past, and are always thinking how "it might have been!" Who is it that is morose and sour but those who recognize no wise providence at the helm of this ship of life? These are the sick ones. Spirituality gives hope and cheerfulness — even in the most adverse circumstances. In proportion as the past recedes does the future unfold, and an intuitive feeling of rest, security and safety takes the place of anxiety and uncertainty. This can only come from the love of *some one* of the opposite sex. The reason is very simple. In the love of another, self-love has expanded, and self is forgotten in the love of a "better half." True love is not a selfish love, and really the love of another of the opposite sex is not a love of something *foreign* to yourself, but it is a love of a larger and *better self*. Such lose themselves in the one loved. He that does good for the sake of attaining Nirvana — will fall far short of it. Why? Because his love is only *self-love* — and not a love of the good — for the good is all. "He that would lose his life for my sake shall find it" — means more than many suppose. He that loses himself in love shall find himself immortal in that love. ✕

The first command is "LOVE GOD." Why must this be first? If the love of your neighbor is in reality the love of GOD, the first is altogether superfluous, and the love of your neighbor becomes first and principal. The fact is the two loves are different; and here lies the true definition of Spirituality.

"GOD IS A SPIRIT" — *then he is not a personality*, — but is a formless substance ; and absolutely incomprehensible to us. Having no form HE has no beauty to lure man into worship, for we all love and reverence beauty. Having no form, how vain the making of images, in the likeness of mundane things, to represent HIM. Having no form, how childish do all forms and ceremonies appear in his service ! Having no form, he has *no attributes*, such as we have, wherewith we may clothe a *mental image of Him*, to love and reverence ! Forms are eternally changing — but that which is formless *changes not*. We are so constituted that we must *see* something — either *in the mind or with physical eyes* — in order to love. The mind sees attributes — the eye sees forms — and JOHN saw the attribute LOVE in his MIND, which he called GOD — but JESUS saw a SPIRIT which he clothed to suit the natural mind, with the attributes of FATHER. But "Gautama," soaring above all human attributes and passions, stripped creation bare of all garments of beauty, in the conception of INDIFFERENCE. He ignored all emotions, and all spirits as an ultimate — *but yet the road thereto led through love*. We of the ROSY CROSS cling to JESUS because of his humanity. We do not wish any spirituality beyond love — for this is of active, creative use. To love GOD then is the first principle — this when *disconnected with human attributes becomes totally impossible*. To love something foreign to ourselves is repugnant to the very nature of love. Now woman

is part and parcel of our whole nature, and to love her is very natural — *but the love we give her is not such as we give our neighbor.* In the latter there is no leaping of the heart, as a caged bird leaps for freedom — no exaltation to total forgetfulness of self, and all surroundings, and consequences — no disconnection of self from reason and consideration — no blending and interchange of our most inner sensibilities — no ecstatic trembling upon the very confines of a blissful state we call heaven: — but on the contrary, in our love for our neighbor we become more considerate, reasonable and thoughtful of consequences; not impulsive, but deliberate in action — “to do as we would be done by.” In fact to “love your neighbor as yourself,” is to become more truly human; while to love your wife with “your whole mind, might and strength,” is to become completely absorbed in her being, and to lose yourself in a contemplation that speedily destroys all selfish passions and desires — not *because she is yours do you love her*, but because she is woman — your best nature — and nearer to love (or God) than you are. So out of the dark abysses of passion — out of the loathsome crypts of this fallen nature does spirituality takes its rise. That form of beauty which pleases your eyes, leads only downward or outward to the losing of your spirit in things foreign to yourself; — but mental images, or ideal attributes of woman, change as the spirit becomes luminous; hence there is no idolatry in this worship — nor adultery either. The Hebrew



prophets always referred to the worship of false Gods as "whoring after other Gods." Why should they apply this term to worship if sex is not involved? See Psalms cxxvii. 3, Deut. xxiii. 1, Num. xxxi. 18-35, I Sam. ii. 22, Gen. vi. 2. Whence came the Jewish rite of circumcision? The ancient religions were all based in the love nature. JESUS inculcated the same ideas evidently, and made a sweeping and broad distinction between true and false worship. "But I say unto you, that whoso *looketh* upon a woman to lust after her hath committed adultery *already* in his heart." The false is the visual — true worship is in spirit and in truth — within the mind — *without lust* — formless. The mind truly illuminated by spirit, has no forms in it, either of beauty or deformity; for it is *vacant of thought*. —

Consequently there can be no judgment of right and wrong, of good and evil, and no censure of others in the truly spiritual. Spirituality then takes its rise from a contemplation — or worship — of the formless principle of creation as symbolized in the feminine spirit of ourselves. The spiritual cannot do a wrong to another, because it is not aggressive nor selfish.



## CHAPTER XXI.

## “ROSICRUCIÆ.”

REFERENCE has been made in the preceding pages to the Rosicrucians; and the work in the main is claimed to be an embodiment of their principles: not all expressed however, by any one sect, class, clime or era; and it is well, in closing, to anticipate the query as to who, what and where are the ROSICRUCIANS, that will naturally arise in the minds of most people, because there is so little known of them.

The Rosicrucians may more properly be termed a fraternity than an order; though many attempts have been made in modern times to *materialize* it as an order, some of which are a success, though of necessity veiled in profound secrecy. The Rosicrucians are numerous — of all nationalities and all climes; but they are scattered. They meet occasionally — not drawn together by “press notices” — or the ringing of bells, but by the moving and drawing of the spirit — as “of one accord.”

They were known in history among the other appellations as the ESSENES, the ILLUMINATI, etc., but since CHRISTIAN ROSENCRUTZ’S time, as the Rosicrucians. It was evidently once the universal

religion — long ere written history began ; for evidences of "FIRE-worship" are scattered over all the earth in the form of Rosicrucian symbols.

The curious reader is referred to HARGRAVE JENNINGS' great work, entitled "THE ROSICRUCIANS," published in England. There was a time when all learned men believed in magic (another term for magnetism), and those who studied the occult forces of nature, and practiced the powers derived therefrom, were styled priests, and later, magicians ; but after the destruction of the Magi of Persia, and during the rise of Catholicism, magic became associated with the idea of diabolism, and was styled "Black Art," and all who practiced it were shunned, and sometimes hunted to death.

Wherever GOD is found among men you will find a spirit of investigation into the mysteries of being, and a corresponding love of freedom ; hence, the true man is free to take intellectual flights — aye, even to GOD's throne, and there question him face to face. There is nothing too sacred or secret for him to question for the truth.

Recognizing the possibility of the great good GOD, and the *impossibility* of the DEVIL, they laughed in secret (for they dared not even *smile* publicly), at priests, bishops, cardinals and popes, and treasured the ancient lore in cipher, worshipping the undying, unquenchable fire, while they dwelt in caves, or fled before the terrors of the Inquisition. This revived the ancient Pagan secret societies and mysteries.

— To learn and know something more than ordinary is dangerous when such knowledge is unpopular, or at least, when the masses are ruled by ignorance and superstition. It was at the cost of life to be known as a member of such secret orders — hence arose the proverbial secrecy of the brethren of the Rosy Cross. Time was when no man would admit that he belonged to that mystic fraternity; furthermore, they shrouded themselves in a cloud of mysteries — not, perhaps, with a view of mystifying others so much as from the idea that all power is a mystery, and that “God’s ways are mysterious and past finding out,” and they wished to be God-like. Furthermore, Rosicrucians have learned from past experience, that popularity is a dangerous thing; upon this rock all religious systems have foundered. The Magi of Egypt, Arabia, Persia and Assyria, in ancient times were the ruling class — they were the priesthood and ruled the crowned heads, and had charge of the education of such as were eligible thereto. They recognized that the equality of man was based in his elevation; and that undeveloped man must of necessity be *ruled*. To such as are not capable of self-government, intellectual education is an evil. They knew as we know to-day that the only true education is of the heart. To attain this end they established religious systems, and the common people were taught as children are taught — with stories or fables; while the priests kept for their own use ideas altogether different. Their ideas expressed as allegories entered

into — and became the foundation of quite all — the religious systems of the civilized world. From the ancients came all the symbolism of the world. It is woven into art, customs, literature and science, as well as religious systems. Our Bible is full of Rosicrucian lore — not however known under that name at that, or any other time. For Rosicruciaë has little respect for names. While at all times leading the world, it assumes names to suit circumstances, and of itself is hidden and not known. Why? Because it is a spiritual organization (if it can be called such) and works wholly in spirit. Its methods are not the world's methods. We worship fire; but this fire is not material fire. Says one of the Bible Prophets — "Our GOD is a consuming fire." All thrones and crowns grow out of popularity. And now the masses have turned upon them, and their days are numbered. Where are the ancient Magi? Gone with the grandeur of the countries wherein they flourished! The very circumstances they created overwhelmed them and they have sunk to rise no more. The fate of all nations and religions is the same — still the Rosy Cross principles remain and keep along with the people; unseen but not unfelt.

Another reason for secrecy is this. The most potent forces of nature are silent and secret. They manifest themselves openly at times, but are mainly hidden. Behold the earthquake and the cyclone! Think you there is no power in silence?

Rosicruciaë is intensely and transcendently spirit-



ual—hence, it has nothing in common with materialism, except intellectually, and even then the conclusions of materialism are all reversed. It has no affinity with this mammon-worshipping age—hence, it has no golden basis or “insurance plan” to lure men into a *semblance* of brotherly love and fellowship. Unobtrusive, unpretending men, they pass mainly unnoticed through life; they look with pity upon a world of gold- and treasure-gatherers as upon children heaping dirt in the streets. No wonder such men are not understood; they are in the world, but they feel they are not of it, and they wish to get done with it as quietly as possible. Knowing they can leave it only by doing good, they are always secretly doing all within their power. Indeed, they are conscious of having been sent here for that purpose—to help the world in its efforts to humanize the race.

The Alchemists of the middle ages believed in the “ELIXIR OF LIFE and the PHILOSOPHER’S STONE,” and diligently sought for them. To drink of the former was eternal youth and life; the latter was sought as a universal solvent, in the use of which the baser metals were changed or transmuted into pure, virgin gold. No wonder these men were called insane; but, nevertheless, they gave the world the principles of chemistry and medicine.

Think you such men were fools? Nay! but they had an *idea* which the masses could not comprehend, and they masked it in material that they could grasp. No philosopher ever supposed for a moment that



matter in any form could confer immortality upon any other form whatever, for there is no changeless substance in existence. That there is a power in the human soul capable of eternally renewing youth and beauty is a cardinal doctrine of the ROSY CROSS. ✓

As to the transmutation of metals, it is not only possible, but true. The idea is of kin to the first ; (they constitute "the Secret " of the order ; ) and has already been explained as transmutation of spirits into forms of matter ; such as cloth, flowers, bread, wine, or any metal. The Rosicrucian concealed the real idea of transmutation under the title of transmutation of metals or the changing of one form into another. Many alchemists tried to reduce the spiritual gift of creation into a material science ; and it is said some few succeeded so far as they were individually concerned ; but to the true Rosicrucian the latter is of no value whatever, further than as used in the middle ages as an excuse to stop too close espionage, and to compel not only the *respect* of common people, but the patronage and protection of those in authority ; for the practice of alchemy, or dealing even with his "Satanic Majesty" for the purpose of enriching the earth with gold, would be deemed a laudable avocation. They, at least, found protection in it, although prizing it not — for the true adept has all he needs of all things without resorting to any such resource, for he needs but little.

There is a providence for every man and woman who stands high enough in the scale of being to be

conscious of it, and to be its recipients. The ravens fed the prophet Elijah in the olden time.

Not every man can be an adept in anything, for this capability is born in a man as genius is. Neither is it possible for every man to be a Rosicrucian, no more than education can impart sense ; or no more than a child born blind could be made a master artist by learning the terms used to designate the philosophy of light and shade and blending of colors. There must be an innate feeling of rapture at the bare idea of mystery ; a hunger and thirst for the unknown, and a conscious and abiding belief in one's own immortality.

Such are initiated with profit to themselves and mankind ; for in Rosicrucia's Temple they eat and are filled, and drink to thirst no more. Here they find teachers and brothers. We are the children of "the Shadow," and we love it, though oft we may not see the way clearly through tear-dimmed eyes, yet we cry out in our anguish, "Not my will, Father, but thine be done !" And then "the Shadow" reveals its mystery and departs, leaving the heart chastened and lightened with increased purity and peace.

We are cast down in order that we may go higher. Thus, alternately cast down and exalted, we are prepared to meet all the changes of this mundane life. No stoic, agnostic, nor egotist can be a Rosicrucian : † it requires *feeling*, and that intensified. Without this, no initiation could possibly impart that baptism of the

spirit which gives birth to new or dormant energies ; or awaken soul germs of a higher and better life, where *will* reigns over all, and matter becomes transmutable.

Who are Rosicrucians? I may not answer this question! "By their fruits shall ye know them." No better test, or one more unerring or unmistakable, could be given than that given by our Master, "the man of Sorrows" whom they hanged on a cross long ago. Let others speak for themselves! There is nothing in Rosicruciae to be ashamed of, and I glory in being one, though an *humble builder of the Temple* in these degenerate times. And if I speak of myself in this connection it is because I am free to do so — while I may not mention others. It has been my lot to be a teacher most of my life. I write and speak to aid others, not for pay in coin, or in popularity. Unfortunately, however, some fail to grasp ideas in their fullness, and carried away by enthusiasm, rush into occult studies and practices expecting immediate results. This is wrong. There must be a certain growth and ripening ere fruits can be expected. Some seem to think, that if they can find a lodge of Rosicruciae and be initiated that they will come out with a diploma, and become at once a full-fledged Rosicrucian. Initiation is something more than taking an oath and going through certain forms and ceremonies — no matter how imposing or awe inspiring. It is something more than a course of lectures and study of authorities. It is something

deeper and higher than intellectual culture. *It is the knowing of truth.* To *know* is something higher than learning — it involves *mind, soul and body*. Ah, what a work is this! A life is far too short for some to attain the goal of knowledge. It is said that Pythagoras spent twenty-two years among the mystics of Egypt, in his initiation. Mind, however deep and subtle, cannot bear immortal fruit. It takes the entire man — soul, mind and body! The Rosicrucians think very little of the ways of the world — its pride, arrogance and dignity — he is simple, for he finds truth is very simple. The fruits of truth are free from pretence. But unfortunately there are many pretenders, and some *knowing ones* assert that “*whoever makes claim to being a Rosicrucian is a pretender and a fraud,*” and that no true initiate ever announces himself as such. I frankly admit that such *used to be the case* — in “the olden time” — when men were afraid of the Inquisition.

Behold CAGLIOSTRO miserably perishing in a Catholic dungeon in ROME, also the tortures inflicted upon GALILEO for daring to think and express his thought. Such *have been* the facts. It has also *been a fact* that women were not admitted to membership in the ROSY CROSS or other secret societies, and were even denied a voice in the Christian Church, — but the world has outgrown such things.

The ROSY CROSS is *not a fossil*, nor is it ever in the rear of progress. It has *no creeds* and *issues no mandates*. If the law of Silence is enjoined, it is



upon such as are *not fully initiated*, — or whose Voice is *not fully formed*. Women are now admitted upon equal terms with men.

The true initiate is *free* in all essentials, — free to think, to be and to express himself, *for himself*, — always for the *good* of others and in the cause of progress, — but "by their fruits ye shall know them."

But fruits are not always confined to acts. They are visible to the acute sense, even in the embryo — in the thought and in the spirit, as fruit may be known in a tree by its buds. I meet many Rosicrucians, and although total strangers, we know each other at sight. The true artist has a *feeling which transcends his thought in viewing works of art*. It is his best and safest guide to a just and true estimate of what he beholds.

God fashions all things and paints them in all colors possible. There is nothing in existence that is not of kin to intelligence. They are all suggestive of thought — nay ! *they are thoughts materialized*. And He has fashioned men with thought-reservoirs, as a flower, for receiving the pollen and the dew ; and the Rosicrucian may be known by the stamp that God has put upon him, whether he is conscious of it or not.

Pre-existence is a cardinal principle of the Rosy Cross, and men who have existed on this earth previous to this existence, *as men*, have forms, expression and motion more suggestive of peace, rest and harmony than those who have only just commenced life



on this planet. The former have more receptiveness, prescience, and intuition ; for they have not wholly forgotten the lessons learned in other bodies ; neither have they entirely forgotten the friends and companions of that other life ; and when they meet they feel a mutual attraction and friendship for each other — a *kindred* feeling, more real than that of the blood.

During my studies of nature, and my travels as a lecturer and practitioner of phrenology and kindred sciences, I have met with many men, and many strange — and, I might say, weird — experiences. I have looked into eyes of all shades of color that *contained nothing*, but which reflected all the phenomena of the outer world. Other eyes I have met that looked deep — as into a world of causation, without limit — as looking into an eternal past, and out of which rise up shadows, not dark or many colored, but fiery, as it were, or of a burning, melting tenderness. Such shadows are portents of power. Of such are Rosicrucians. Many such have I taught the true principles of human life and action, and sent them on their way rejoicing. Many a false step have I arrested, and infused hope into the minds of the desperate — aye ! and turned the would-be suicide into the ways of love, labor and usefulness. The evil is always too apparent in the young : the good is mainly hidden. To find the truly good in the soul, and display it to the consciousness, is to make it loved and followed as a beacon of life. The will needs an incentive, high and noble, in order to its growth ; and no matter how lofty one's own

ideal of himself and his powers may be, to find them recognized by another, and that other a stranger, is like doubling the powers to its attainment. Alas! how many of mature years are in doubt and condemnation of themselves, because they are not, and never have been, understood, *i.e.*, the *best part of themselves*. We long to have the good of ourselves understood, and not the evil. And herein, in the knowing the good in ourselves lies the whole secret of life, health and happiness, both here and hereafter. This idea is the basic floor of "Mental Science healing," and as I said — I reiterate — this is the leading school, this day, in philosophy — in which the religion of Christ becomes real and practical. We are slowly turning back to the time when man had more faith in the Gods than in physical substances, and diseases were prevented and cured by the use of talismans, incantations, invocations, words, thoughts, spells, charms, etc., all of which were mere forms of expression for that spiritual power of which I have spoken, having an effect upon the mind primarily, and secondarily upon the body. But man's spiritual nature has gradually become more and more dense, or physical, and instead of carrying or wearing talismans, charms, etc., as a protection or cure, people now invoke the doctors instead of the gods, and swallow their amulets whole at a gulp; and yet people die now as then, or as when MOSES set up the brazen serpent in the wilderness.

GAUTAMA said that the most fatal diseases enter through the eye; and we of the ROSY CROSS know

this is true in a sense ; for through the eye the imagination (in most men) is fed, and the passions may be aroused to the commission of acts unhallowed and unnatural. By reason of which the soul is tainted with moral poison, which in the blood produces venereal infections, hereditary and deadly—the foundation of all known diseases.

If disease enters ever, or in any form whatever, through the eye, it cannot be removed by agents which act upon the physical or chemical organization only, for the reason, it being of a spiritual or psychical origin, it enters directly into and deranges the harmonious action of the mind, which holds supreme control over the physical. To cure these phases of disease the remedies applied must be of a character that will influence directly the subtle, spiritual forces of the individual, and through them produce vital and chemical changes in the physical structure.

But disease does not enter in any manner from without. That which is external simply wakens up that which is already in us. Disease is not a thing—it is simply a depolarizing of the self. That sights and sounds lure the imagination into activity, I claim, and in this faculty of the mind, depolarization of the spirit's action takes place, which causes a sudden condensation of spirit in some parts of the system, to the damage of other parts left destitute. Thus the system is all thrown out of harmony, because the normal action of the spirit is disturbed.

Now, belief being the fundamental principle of

power — and man being more physical than mental, his belief is more readily aroused and sustained by physical substances than by ideas — hence the Magi used charms, amulets, and talismans, to inspire the belief of the ignorant and material. Furthermore: who can doubt for a moment that drugs, metals, vegetable substances, etc., have a peculiar affinity for certain spirits or an antipathy for others? Who knows why Dr. Hotchkiss had his room hung round and round with rags of all shades of color except blue? Were these things talismans calling and binding magnetic spirits to himself, thus strengthening him in the cure of diseases, and in the retaining of his youthful vigor and prolonging his life? Why did he fall into a towering rage, and lose his magnetic power, if one came dressed in blue into his room? Why did he fill his cellar with such a dense smoke — so thick that no one but himself could endure it upon certain occasions? Don't tell me there is no truth in magic, for I know better. Still I care not who doubts it. The higher magic set forth in these pages is for the use of a higher order of mankind than this world is much acquainted with. SAKYI MOUNI knew of these powers and attained thereto. The sick either recovered or died immediately, in a certain radius on either side of the road along which he passed. And that without even a thought of his. When scholars came to converse with him, those who received his word with joy, became endowed with power; but the skeptical, and self-sufficient, who argued with him and disputed,



swelled up with their own importance and burst asunder, dying in his presence. So says the sacred Bible of the Buddhists. APOLLONIUS of TYANA was another who possessed magic power. He lived at the time of JESUS, and according to heathen history performed as many miraculous cures as JESUS did. He lived mainly in the desert — preached and healed the sick by a word or a touch, and was clairvoyant. Of CHRIST I have already said enough. He was simply GOD incarnate. He gave us the purest doctrines of a true life, and taught the superiority of man over the realm of disease and death — a true immortality on earth. He not only taught it by precept, but he lived it ; and died to illustrate and prove what he had taught, viz., the power to render matter imperishable.

GAUTAMA, APOLLONIUS, PLATO, PYTHAGORAS, and a host of others, taught pre-existence and a future life, but none but JESUS taught and demonstrated immortality in the flesh. He was the only begotten son of GOD, or LOVE — not that there are not *other* sons of GOD, but he is the *only one begotten of a woman*. BUDDHA says that a man strong spiritually, can impregnate a very sensitive and pure woman by the manipulation of his hand over the umbilicus. This, by the greatest sage and philosopher of any time, must have weight with every true thinking man ; especially when corroborated by modern developments. If his assertion be true, and one in the form can by magnetic touch produce pregnancy without copulation, how much less wonderful the idea contained in the



New Testament, of "the immaculate conception," becomes! An angel, by his presence, without even contact — by a word spoken, quickens the procreative powers of a virgin! An idea — no matter how suggestive, is all that is required. These bodies are mere receptacles of spirit; and well it is for us, when the spirit flowing into us is divine, instead of devilish. Modern materializations; the overflowing of hospitals with the insane; the obsessions that stalk the streets of the world unseen, and seen, prove the above to be true. Ideas are all that can do us good, or be of any harm spiritually; for they enter in, being conceived, gestate and personify themselves within us. In this domain the procreative functions are involved; and ideas of love become paramount.

Human love is a magnetic effect, but the why and the wherefore have never yet been satisfactorily explained. But it is simple enough to one of comprehension. All things are male and female, and the sex that distinguishes the individual is the active, or *visible* expression — while the negative or invisible half is mainly latent — or manifests itself *ideally*. Thus every one of any sensibility has an ideal of one of the opposite sex that they imagine suits them; and when they see one who *corresponds* thereto, they are attracted. We love only that which corresponds to some invisible and unknown being within ourselves. And they in whom this Ideal is well defined, and strong; seldom or never love a second time. Some people are double — *i. e.*, under some circum-

stances the ideal goes forth clothed in flesh exactly like the person — who is partly or wholly unconscious at the time. Magnetism quickens and accelerates the development of this counterpart. This explains why some people are more susceptible to magnetism than others — and explains to a certain extent trance mediumship — and the resemblance that has been noticed sometimes between a medium and a materialized form. In marriage the parties too often awaken to the realization that there is little or no correspondence between the wedded parties and their ideal — this makes them unhappy and often checks the growth of the ideal, or in some cases drives it totally out of recognition. They cease to magnetize each other — hence they cease to love. This is prostitution, in which there is no ideal, and no worship of the one true and only God. This ideal in some rare cases comes to life in the individual, *i.e.*, comes so close to the consciousness of the individual as to be heard to speak in plain language within the person — of course unheard by outsiders. Not only this — but the time comes speedily when from many the counterpart shall come forth an objective being, as EVE came forth from the side of ADAM. Recollect, ADAM was in a deep sleep when the rib was extracted. In other words he was an extraordinary materializing medium — and MARY, the mother of JESUS, was another, more remarkable still.

I am not without evidence of these things, in actual existence, *even now*, in this degenerate and unbeliev-

ing age. If marriage was as it should be, *and will be*, we should have angels walking this earth. We believe in angels! Then, cultivate your ideal love. Love only one of the opposite sex, and then let your soul, mind and body rest. Keep before your mind's eye the radiant image that crossed your path, and lured you to marriage, in life's young dream! — And let no changes, nor wrinkles, nor gray hairs, glide between your youthful counterpart and you, on life's rough voyage. So may you remain young, and full of love and joy.

We do not have to depend upon churches and lodges for initiation into the grandest mysteries of God; for the heavens are open — and in the spaces above are countless multitudes, that with thought, and act, are baptizing earth with all you are capable of receiving. Then arise in your thought AND MEET THEM. We, of the Rosy Cross, believe in "the double," in dreams and visions. We hold that the soul goes out of the body, sometimes in sleep or trance, or in very rare cases, by an effort of the will. That when out it is enveloped by the spirit, of which it sometimes forms an exact counterpart of the body it has left, and journeys to other worlds, or other parts of this one; mingles and holds converse with other beings when it is enlightened in many ways — and often the future is shown to it in symbols. But these things are mainly lost when the soul resumes its body, or remembered vaguely as dreams. Sometimes some little thing will recall something learned in this man-

ner, and we are astonished at what we suppose are our own thoughts. Many persons are instructed in this manner. One such experience has left its stamp upon me. At the risk of being called garrulous I will relate it.

Many years ago I had become somewhat soured at the rough treatment I had received from the patterns of religion and morality, and I determined to let the dead world bury its dead, or in other words, I did not think I "amounted to anything, anyway," and that I would not teach any more. So I quietly went about making daily bread for those dependent upon me. But one night in a deep sleep I was in an immense amphitheatre. I stood in the little space in the centre, where were a few chairs with people seated in them, from this space seats ascended in circles around me, tier above tier, high up towards the dome-like ceiling. These seats were literally crowded with people. I was speaking to them, and they were very attentive, though I have no idea of the subject I was speaking upon, but I know I was very earnest and wished the audience to believe something—and I recollect saying, "Now all you want to convince you of this truth is the evidence!" As I said this a shock and cold wave poured over me and I raised my hands above my head and shouted, "Behold the evidence!" And as I held my hands aloft outstretched, there came "the stigmata" in the palms thereof, out of which blood oozed slowly and dropped on the floor. The audience sat fixed and spellbound

for a few moments, then broke forth such shrieks, groans, and cries of "Mercy! Mercy! Oh God, have mercy on us!" Some fell down, others rose up—and such a scene! I cannot describe it. But I stood there a minute, then said, "Let us thank God for this evidence!" and dropped on my knees, and the whole audience prostrated themselves with me. This was an experience—it was no dream. I was at a loss for the meaning of it. But then came a series of events, commonplace and trifling of themselves, which have assumed great magnitude in my life, forcing me from seclusion and silence. It remains to be seen whether I have the audience or not—or whether I give the evidence or not. Blessed are they who believe from *beholding* "THE STIGMATA!" but thrice blessed is he who believes from *feeling* it in his own person.

For you, reader

Lovingly written,

F. B. DOWD.

NOTE.—All inquiries from readers interested in the Order of the Rosy Cross, and who are sincerely desirous of further information in regard to its aims and objects, or who desire to apply for membership in the Order, will receive the attention of the Fraternity, if their communications be placed in an envelope addressed to the undersigned, and enclosed within another envelope addressed to the publishers.

"EULIS" Δ

*Door of the Temple.*